



R. White fecit.



R. White fecit.

Vita Sana & Longa.

THE
Preservation of *Health,*

AND
Prolongation of *Life.*

Proposed and proved.

In the due *observance* of
Remarkable Præcautions.

And daily practicable *Rules,*
Relating to *Body* and *Mind,*
compendiously abstracted
from the *Institutions*
and *Law* of Nature.

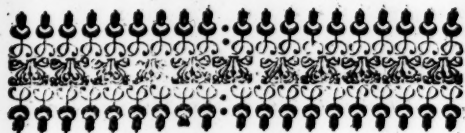
By *E. Maynwaringe*, Dr. in Physick.

Non accepimus brevem vitam, sed fecimus.
Senec.

L O N D O N,

Printed by J.D. Sold by the Booksellers, 1670.





The Preface.



Having some Years since put forth a rough draught, or indigested Notions, upon this Subject: with intentions then to revise and finish it more leasure, when opportunity was afforded me: yet other Subjects and business so put me by, as I thought not at all to reassume this matter again, nor make any farther prosecution. But being informed by several, that this Subject, and the managing of it, was acceptable to many; and that no Copies was remaining with the Book-sellers, but clear sold off, and yet inquired for, but not to be had: I was solicited and desired to reprint it, for the publick good and satisfaction of

A 3 *those*

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those that desire to be regulated in the course of their lives, and to be informed the right way for preserving of Health, and prolonging of Life.

Considering then that Health and long-life, are the two great desirable enjoyments, and perfection of Humane Nature; coveted and aimed at by all: and that I might not be taxed as refractory and obstinate, refusing to gratifie such reasonable Desires, for the acquiring those laudable ends: I was hereby moved to set upon the Work again, for improvement and finishing what I had left imperfect and defective in the former Tract. But upon revising those sheets, much came in my mind to add and to alter; so that little of the old stock would remain: I then thought it best to lay a new foundation or Platform of Title; that I might not be engaged to the Order, Rule, or Matter of the old Structure; but have full liberty to manage the Work as my genius should lead me.

Accordingly, and with this freedom, I have here proceeded, to draw forth and present to you this delectable Theam of Health and Long-life, with the most
pro-

The Preface.

profitable advantages the Subject imports, and ease of acquiring, your capacities will admit.

Whoſoever therefore deſires to live long, to ſee their Childrens Children ; to preſerve their youth, ſtrength and beauty ; to be free from moleſting pains and loathſome Diſeaſes ; to preſerve their ſenſes, and enjoy the perfection of mind to the extremity of Age ; let them conform and be obedient to the Hygiaſtick Laws and Rules hereafter preſcribed ; and they may expect what is here propoſed for their reward. Nor ſhall I exact and require of you an irkeſome ſtrictneſs, or Leſſian preciſeneſs to eat and drink by weight and meaſure : but a reaſonable obſervance, ſuteable and well agreeing with a ſober rational perſon, not reſtraining convenient liberty, and the lawful pleaſure of life. Nor can a regular courſe of life be thought troubleſome, as a difficult and hard reſtraint ; but moſt pleaſant and free, except to thoſe accuſtomed to the contrary ; and the leaving of thoſe ill cuſtoms is the difficulty ; but the Rules injoynd be facile and eaſie to obſerve.

Quod aſſueſcenti primum difficile ; non erit aſſueti.

And-

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And having once acquired a good habit and constant use; to return to an irregular intemperate living, would be a far greater burthen and irksome, if enjoyned and imposed, then the declining and deserting a destructive course, for a laudable wholesome regimen, most consonant to a rational Creature.

Qui medicè vivit, sine medicis diu vivet:

Qui non medicè vivit, cum medicis sæpe, sed non diu erit.

He that lives by Rule and wholesome Precepts; takes the best course of Preventing Physick: he's a Physician to himself, and needs not the help of others: but they that live carelessly and irregularly, contemning Physical Rules as unnecessary Observations; shall be constrained to Physical Remedies, as necessary helps; and must often resign into the hands of Physicians.

E. M.

LONDON,

From my House in
Clarkenwell-Close.



Licensed,

August the 4th, 1669.

ROGER L'ESTRANGE.





ERRATA.

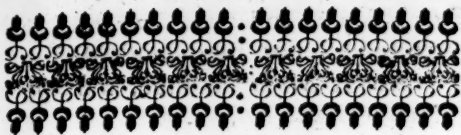
Page 5. line 19. read *illa*. p. 21. l. 17. *immetho-*
dically. p. 27. *positivè*, in the Margent. p. 39.
l. 13. *parts*. p. 36. l. 17. *aromatical*. p. 72. *inimicum*
in the Margent. p. 151. l. 29. *quis*.

In the second Part.

Page 24. line 27. read *eradicate*. p. 30. l. 14. *ra-*
dians. p. 32. l. 15. *deobstruēt*.



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Long Life,

A N D

Means to attain it.

Section, I.



IN the *Primitive Age* of the *World*, mans life was accounted to be about 1000 *Years*: but after the *Flood*, the Life of Man was *abbreviated*

half; and none then attained to the *Mans Age* *term* of the first *Age*, except Noah, *shortened*, who lived 950 *Years*: and after three *Generations* from the *Flood*, their lives were reduced to a *fourth* of the *Primi-*

B

tive

ture Age; and their *lives* ordinarily exceeded not two hundred Years.

About *Moses* his time, the *Age* of Man was yet shorter, commonly not exceeding 120 Years, which also was *his Age* when he died: yet we find upon Record in *Sacred Writ*, and from *Ecclesiastical Writers*, that after *Moses* some lived 240 and 260, yet that was rare; but more frequently 120, which was then the common Age.

Mans Age
60 years.

Now the *Age* of Man is reduced to half that: 60 or 70 years we count upon. But although in general we find this gradual declension and abbreviation of mans *Life*, in the several Ages of the *World*; yet must understand it was not equally so in all parts of the *World* together; but places and climates, and manner of living of a people, cause much difference in the protraction of their *lives*, that at the same time, some people of peculiar places, were longer lived, by a third or fourth part, then others of another Climate or Region, as the Northern People: and in colder Countreys, they are longer lived then in the hot Climates, and this by reason of the heat that opens the Pores, and caus-

Age of
man differ
in several
places.

causeth so great a *transpiration*, that *exsiccates* and *enervates* the body : but a cooler *Air* prohibits and restrains such *immoderate transpiration* and *exhaustion* ; keeps the *spirits* vigorous and *united*, and preserves the *alimentary Juices* of the body from too frequent and *immoderate exsudation*.

If we examine into the *Ages* of other *Creatures*, we find little difference in their *durations*, to what they were in the *Primitive Times*, and *infancy* of the World ; who keeping to the *Rule* of *Nature* implanted in them, do preserve their *Beings*, and degenerate little from the *integrity* of their *durations*, allotted to them from the *beginning*. Now why mans days *should* be thus *abbreviated* and *shortned* from what they were and the *term* of his life reduced to so short a *continuance*, gradually declining in the several *Ages* of the World, is fit matter to inquire into.

Other
Creatures
keep their
Age.

Why mans
life is
shortned.

The *causes* of the *abbreviation* of mans *life* will appear, if we *compare* the manner of our *living* now with that of the *first Age* of the World ; and from thence, how every *generation*, have *worsted* themselves by a *degenerate* condition of

Mans life
likely to
be yet
shorter.

life, *unsutable* to the *institutions* of Nature. And since we must of necessity allow and admit of *hereditary infirmities*, and *traductive* debilities of Nature; we cannot but expect (unless by *great reformation* of the *injurious customs* and *vices* of these latter Ages) but that *we* and our *posterity* shall *degenerate* yet still into a *worse & sooner fading* state of life. For, as the *principles* of our Nature are *more infirm*, tainted, and *debauched* from our Parents and Progenitors, then *those* of former Ages, of more *vigour*, *soundness* and *integrity*; are likewise *more propense*, and liable *worse* to be *depraved* and degenerate, and consequently of *shorter duration* and continuance.

Different
living now
to that of
former
times.

Now if we inquire into the *condition* and *manner* of *living* of the *Antients*, comparing with the *customs* and *fashion* of this Age; we shall find so much *difference* and *irregularity* from the appointment and *injunction* of Nature, that may give full satisfaction to the *quæry* and matter in hand.

In the *infancy* of the *World*, man provided and sought after the necessary *requisites* for his *Being*, and was contented

ted with a *competent subsistence* which Nature did *purely* require : but in *process* of time, Man was not satisfied with the *bare reparations*, and *necessary props* of Nature, most wholesome and *conservative* of his *Being* ; but hunted after *variety* and *excess*, to please and gratify his *sensitive Appetite*. Thus one *Age* taught *another* to be irregular and *disordered* ; and still dictated *novel inventions* to the succeeding Generation, to fill up and perfect what their *Predecessors* had prompted and begun ; whose lives were not *long enough* to lay a *complete platform* of debauched Nature, but must *transmit* their *ruining practices* to the following Ages to *imitate* and *complete*.

Hinc illæ lachrymæ, — Thus, and after this manner, by such means, is *mans life* beset with many *cruciating maladies*, which have *shortned* the *dayes* of his abode here ; and of *latter Ages* acts but a *short* part upon the *stage* of the *World*.

And this is procured by the *variety* and *excess* in *meat* and *drink* : by *unseasonable* and *immoderate sleeping* and *watching* ; turning *day* into *night*, and

*Brevity of
mans life
how pro-
cured.*

night into day : by *sluggish* & unwholesome *ease*, instead of due *exercise* and *motion* : or *toying* unseasonably, and *wearing* out the *body* when it requires *natural rest* and refreshment : by *living* in unwholesome places, sucking in noysome destructive *Air* ; preferring *profit* and by-interests, before *health* and long *life* ; indulging *Venus* too much, by immoderate and too frequent repeated acts, thereby enervating all the *faculties*, dispiriting and wasting the *body* : by *wearing* and *fretting* the *mind* with various *passions*, changing from one excess to another, and *wracking* the *body* with several disturbing *moods*, and *passionate humours* : by *exhausting* the strength, in a prodigal expence of the *vital stream*, with frequent and unnecessary *Plebotomies* : by *infecting* the *body*, and stamping *exotick impressions*, too frequently, with the common *virulent purgatives*, that alienate the *crases* or *ferments* of the parts ; and such like injurious *Drugs*, not rightly corrected, and ill prepared *Medicines*, that bring *detriment* and *damage* to the *body* by their use. To these may be added the *injurious management* of *Infants*, by *careless* or ignorant

norant Nurses ; and fond Mothers greatly injuring their Children by a *destructive indulgence*, and erroneous *affectionate usage*, in the ordering and educating them, who for the most part live not so long as others.

Having set forth how *mans Life* hath declined and *shortned* in the several *Ages* of the *World*, and pointed at the chief *procuring Causes*, of such *abreviation* and change, (which hereafter we shall prosecute more fully) it remains to tell you how this *evil* may in part be remedied, and something *regained* that hath been *lost*, and is still upon the *losing side*, except *recovered* by a more *diligent* and *prudent course*. And here I must *premise* a few things before I come to the *point*, prescribing the *Rule* to walk by, and means for attaining *long life*.

All the *Creatures* have their *definite* *Creatures differ in their term of being.* times of *duration* allotted them by *Nature*, some *longer*, others a *shorter* term : and this from the *principles* of their *composition* & *seminality* from whence they spring. In the *Mineral Family*, we find the *longest* durations, being *solid*, *dense* *bodies*, of more *simple* natures, and

homogenous, do preserve their Beings *longest* from ruine and dissolution.

Vegetables are of a *shorter* duration, yet not all alike; some preserve their beings *hundreds* of years, as the *Cedar* and *Oak*. Others continue but a *few* years; some a year. Amongst the *sensitive Creatures*, we find that several *species* have their *peculiar* durations, which in the common *course* of nature are observed to continue; some a *longer Age*, others a *shorter*. The *Mineral* is slowest in rising to *maturity* and perfection, but continues *longest* in that *state*. The *Vegetable* (in the generality) is *quickest* in the *ascent* to the *top* of perfection, but keeps not its station long: some whereof fade and wither every year, but renew their *verdure* again at the *Spring*, until a *few* years hath spent that *seminal* power and fertile blooming virtue. The *Sensitive Creatures* and perfect *Animals*, are slower in their *rise* to perfection, which having attained, stay but a *while* in that full strength, do *gradually* descend again, decline and perish.

So that all *living Creatures* by nature have their *risings* and *settings*, and de-
finite

finite times fixed for their growth and duration: from their beginning they have a gradual ascent, until they have attained the vigor and exaltation of their Natures; and having gained the top of their perfection, they stay not long there, but gradually descend again, and are degraded of the honour and perfection of their Natures, and tend to their ruine and dissolution: nor are the Creatures limited alike to the same duration, but do extend, and are shortned variously, according to their Principles and Foundation of Being, as Nature hath furnished them with a provision permanent and sutable for such a duration and subsistence.

Now of all the *Creatures*, we find Man most *uncertain* in his *being* and *continuance*, (although the *Age* of Man be limited to sixty years) and is most *lyable* to *alteration* and a *perishing* state, upon these four accounts.

First, Because Man *derives* from his *Parents* by a *seminal propagation*, and *inherits* the *Diseases* of their *vitious* depraved Natures *radicated* in him: to which his own *enormous* acts being added, does *multiply* and *heighten* the

cor-

corruption of his Nature; hence the succeeding Generations becomes more degenerated, infirm, diseased, and consequently of shorter duration than the former.

Secondly, For that the *structure* of his body, is the most *wonderfully contrived* of all the *Creatures*; contains the *greatest curiosity* and variety of *machination*; such admirable *Conduits* and *Contrivances*; such *Offices* and places of *elaboration*, *subservient* to each other, and *communicable*: that therefore this *Machine*, is most *difficult* to keep in order, and soonest put out of *frame*.

Thirdly, Does *require* and use more *variety* of *supports* and necessary *requisites* to preserve and *supply* him; and therefore *more subject* to errors, failings and *discomposure*.

Fourthly, Because Man *wilfully, carelessly, or ignorantly*, does not *regulate* and govern himself, according to the *Law of Nature* dictated to him; but *deviating* from those rules of *preservation*, does *discompose* the regular *Oeconomy* of his body, and introduce *various Diseases* and disorders, which *precipitates* Nature in the *current* and course of life,

life, which otherwise more equally and evenly would glide on : and sometimes by *violence* offered to Nature, in some strange *unnatural* actions and *exorbitancies*, the life is *forced* out, and death oft *procured*.

Now other Creatures are so tyed up to the *rule* of Nature, which they cannot but *observe* for their preservation both *individual* and *specifick* ; and have not a power of *electing* good and evil to themselves ; but *naturally* and *spontaneously* do prosecute that which is proper and *conservative*, and avoid what is *noxious* : but Man having a greater liberty by the *prerogative* of his *rational Soul*, does make his *choice*, and wanders amongst varieties both *good* and *evil*, and often deceives himself, chusing what is destructive to his *Being* : So that breaking the *Law* of Nature, which he ought to observe as *bounds* and *Rules* to his actions, making them *sanative* and *preservative* ; does on the contrary *alter* and *change* those necessary *appointments* and *supports* ; renders them *destructive* by his *irregular incongruous* use, *vitious* customs, and *imprudent* choice.

Creatures
conformity
to Nature.

The

Diatetick
regiment
to be ob-
served.

The most *considerable things* to be observed by Man, as *conducting* and *tending* to the *lengthening* or *shortning* of his life, according to their *mannagement* and procurement, well or ill, do fall under these Heads. *Meat* and *drink*; *place* of *abode*; *sleep* and *watching*; *exercise* and *rest*; *excretions* and *retentions*; *passions* of *mind*. In the moderation, use and choice of these (which particularly hereafter shall be handled) consists the *length* and *brevity* of life, *per modum assistentiæ*, and as *causæ sine qua non*, being auxiliary *requisites*, and necessary *supports* of life, appointed by Nature for the *continuation*, *assistance* and *preservation* thereof. But the *length* and *brevity* of life, *fontaliter* & *radicaliter*, consists in the fundamental *Principles*, and *vital powers* variously *radicated* and planted *ab ortu*, in mans *generation* and *fabrication*. But this being not in the choice and power of man to alter or change, we shall prosecute upon the former Heads.

Man consisting of *Soul* and *Body*, and this body compounded of *heterogeneous* & dissimilar parts, *destinated* to various actions and offices, dependent in *Being*
and

and conservation ; will necessarily require *variety* of *assistance* and *supply*, proportionable and suiting to their several *purposes*, *faculties*, *properties*, and *temperatures* ; in *matter*, *manner*, *times*, and *order* ; for their maintenance and sustentation in the integrity of their *actions*, *offices* and *duties*, constitutional *dispositions* and *Crases* , peculiarly *conservative* of themselves, *respectively* and *consequently* of the whole : And by the *Law* of *Nature* (being subject to corruption and dissolution, through the *fragility* of *constitutive* parts, *connexion* and *fabrication*) is bound to observe *Rules*, *Orders* and *Customs* most consonant for preservation and continuance in *Being*. Now if there be a *disproportion* or *unsiftness*, in the *matter* or *quantum* ; or *irregularity* in the *manner*, *times* or *order* of the auxiliary *requisites* and *conservatives*, contrary to what the *Law* or *necessity* of his *Nature* requires and commands ; there ariseth *Distempers*, *Ataxies* and discord, the *præludiums* to ruine and dissolution. And this body being in a *continual flux* and *reflux*, conversant in *vicissitudes* and *variations* of *opposites*, *dissimilars*,
con-

contraries and privations, as heat and cold, siccity and humidity, filling and emptying, rest and motion, sleeping and waking, inspiration and expiration, and the like; could not subsist amidst these various subalter nations and changes, if they were not bounded and regulated by due order of succession to fit and convenient times, that they might not clash interfere, and encroach upon each others privileges, due times and proprieties.

If heat exceeds; the natural moisture dries up, the spirits evaporate, and the body withers.

If cold; the faculties are torpid and benum'd, the spirits being frozen up to a cessation from their duties.

If moisture prevails; the spirits are clogged, suffocated and drowned in the channels of the body.

If siccity and dryness; the organical parts are stubborn, unpliant and incapable of their regular motions and due actions; the vital streams being drank up that should irrigate, refresh and supply them.

Were the body always taking in and sending nothing forth, it would either increase to a monstrous and vast magnitude;

tude; or fill up, *suffocate* and stifle the soul: were it alwayes in *excretion* and *emission* the body would waste away and be reduced to nothing.

Nor is the receiving *in* of any thing, *sufficient* and *satisfactory* to the body for its preservation; but *that* which is appointed by Nature, *proper* and *sutable*: nor *emission* or *ejection* of any thing, but *that* which is *superfluous* and *unnecessary* to be retained.

If *sleep* prevails contrary to the Law of Nature, the body in a *lêthargick* *soporiferous* inactivity, stupefied and *senseless*, lies at the gates of death.

If *watching* exceeds the *limits*, transgresseth and *steals* away the due time for *sleep*; the faculties are *debilitated* and enervated, the *spirits* tyred, worn out and impoverished.

If *inspiration* were constant without *intermission*, the body would puff up and be blown like a Bladder.

If *expiration* were continual, the soul and spirits would soon *quit* their habitation and come forth.

If alwayes *exercised* in *motion*, the body would *pine* and *wear* away: if alwayes at *rest*, it would *corrupt* and *stink*.

There

There is a *rule* therefore, *proportion*, *measure* and *season* to be observed, in all the requisite *supports* & *auxiliary* helps, *belonging* to our *preservation*; and by *how much*, or often, any of these necessary *alternative* *successions* are *extravagant* and *irregular*, exceeding the *bounds* and *limits* prescribed by Nature, *justling* out the *successive* appointed *action*, *duty*, or *custom*, from its *seasonable* exercise and *due* execution; by so much is the *harmony* of Nature disturbed, *vigor* abated, and *duration* *shortned*, by these *jars*, *discords* and *encroachments*.

The *thwarting* and *crossing* of Nature in any thing she hath enjoined, either in the *substance* or *circumstance*, is *violence* offered to Nature; & is *destructive* more or less according to the *dignity* or *quality* of the thing appointed: For, Nature was not so *indifferent* in the institution of these *duties* and *customs*, that they might be *done* or *not done*; or so *careless* and *irregular*, to leave them at your pleasure, *when* and *how*; or to be used *promiscuously* & *preposterously* without *order*, at the liberty of your *will*, *fancy* and *occasions*: for, as you may see in all other creatures, *exactness* of *rule*, *method*,

method and constant *order* impressed upon, and *radicated* in their natures, by which they act *always* futable, regular, and constant: you may not imagine so *choice* and *exquisite* a piece as *Man*, to be left without a *Law* and *Rule* to guide and *steer* him in the necessary actions concerning *Life*; and that he should rove in *uncertain, unconstant, unlimited* quantities, times, orders, manners, and the like; but is *bounded* and *restrained* upon *penalties* and *forfeitures* of *Being, well being, and long being*, to the nice and strict *observance* of these *laws* and *customs* necessary for the *tution* of *Life*, and *defence* of humane frailty.

As *moral good actions* are placed in a *mediocrity* between two *vitious* extremes; so *natural actions* and *auxiliary* requisites *conservative* of life, have their *golden meane* digression from which, on either side, leads to ruine and destruction.

Too much sleep, or too little; too much meat and drink, or too little; too much rest, or too much motion; too much Air, or always close pent up; too great excretions, or too long retentions; too much
C
heat;

heat, or too much cold; either of the extremes lead to ruine: And as *Nature* hath not appointed *any thing*, or *every thing* to be food, but *this* and *that*; so likewise not at *any time* to be received, not in *any quantity*, after *any manner* prepared, or in *what order* you please, but *proportionable*, *suteable* and *convenient*.

As there is *variety* of *dispositions* and *inclinations* of mind agreeing with, and likeing one thing, but *disagreeing*, *resisting*, and *disliking* another: so is it in the *variety* of *bodies* and *food*: one *body* is of this *constitutional* propriety, temper and appetite; will *sute* and agree well with this *meat*, and *disagree* with another; for if all *meats* were *convenient* for all *bodies*, to be used *promiscuously* without *choice*, how comes it to pals the *antipathy*, *resistance*, and *abhorrency* of some *bodies* against some *particular meats*? And this not from a *fancy* and *conceit*, but radicated in the *constitution*; that if it be eaten, though *unknown*, shall produce *Fluxes*, *Vomitings*, *Swoonings*, and such like *effects*: here is manifested the *opposition*, *disagreement*, and *distance* between this *constitution* and this kind

kind of *meat* ; which being so great, that the *dislike* and *discordancy* appears presently : other *disagreements* which are in a *lower* degree of *opposition*, do not manifest themselves *immediately*, yet they produce ill *effects* in the body, *plus minus, pro viribus*; which discover themselves *gradually*, at *times*, and *seasons*, and *occasions*. If you acknowledge the former, you must admit of the latter, the reason is, *a majori ad minus*.

As *sleep* is appointed by Nature, to *refresh* the *spirits*, & repair lost strength: so the *time* for *sleep* is appointed and limited; not when you please: the *Sun*, that glorious Light, was not made for you to *sleep by*, nor the *night* for sports, and revells, or business, but for *rest*. Nature does not onely command *what* to be done, but *when*, *how much*, *how long*, after *what manner*, in *what order*; the *modification*, *circumstances* and *requisite qualifications*, as well as the *thing* it self, are to be regarded. And therefore by a diligent *inquisition*, and curious *speculation* into the *works* of Nature, you may as much *admire* the *manner* of *preservation*, *government*, *order*, *weight*, and *measure*, *regular vicissitudes*, alter-

nations and successions, as the excellency and contrivance of the things themselves in their creation and generation.

Whatever is appointed by Nature as necessary for conservation and support of Being, though never so good; yet if it be unseasonable, out of course, immoderate in quantity, quality or duration; alters the property and intention of Nature; converts good purposes to bad effects.

We say every thing is best in its own kind; and of continuance in its own Element: and Nature is most chearful, vigorous and durable in the course and method of her own injunctions: but being put by, thrust out of her own way, is not of long duration: the Birds cannot live in the Sea, nor the Fish upon the Land; nor your Nature continue long in an unnatural way against her self. Are you composed of natural principles, and will you not live conformable to what you are? Do you not live by Nature's assistance and natural means, and do you think to continue long in a Counter-motion against the nature of your Composition? They that invert nature's course, preposterously, promiscuously,

cuously, and incongruously using the necessary *conservatives* of life; not only are deprived of their benefit, but also receive a *positive hurt*; disordering the constant *regular motions* in the body, and discomposing the *harmonious* and *sociable* assistance of the parts in their Offices.

There is a *rule* therefore, *method*, *measure* and *season*, in all the requisite *supports* and *auxiliary helps* belonging and necessary unto life, or natural *actions* and *customs* whatsoever; which duely observed, are of much *advantage* for the *preservation* of the body in its true *natural state*, *vigor* and *prolongation* of *Being*: but otherwise, a *methodically* and *inordinately* used, disturbs *Natures course*, *uniformity* and *regularity* of *operations*, raiseth unnatural motions, *commotions* and *cessations*; introduceth *disorders*, and *disjoynes* the frame of nature, accelerates and hastens the *dissolution* of the body.

The Impediments of long Life, are,

An infirm and weak constitution from the *Womb*; derived from tender, imbecile and infirm *Parents*.

Irregular and unfit tractation of *Infants*, whose tender bodies are soon decomposed & disordered by bad *Nurses*, their erroneous *customs*, and the ill *properties* of their Milk.

Noxious and intemperate Air.

Irregular *eating* and *drinking*.

Immoderate and unseasonable *exercise*, motion or *labour*.

Too much; or unfit *rest*, in the circumstances attending.

Sleeping and waking in extreams.

Immoderate *Venus*.

Undue *excretion* and *retention* of Excrements.

Inordinate *passions*, and perturbations of *mind*.

All unnecessary and bad *customs*, as virulent *Purgations*; frequent and unnecessary *Phlebotomies*; immoderate use of *Tobacco*.

SECT. II.

The Preservation of Health.

D*iu & bene Valere* ; To live long and in health, said *Plato*, is the best thing in the World : and *Thales Milesius*, one of the seven *Greek Sages*, being asked who was the *happy Man*? Answered, He that hath a *healthy body* : preferring *health* before *riches* and *honours*, or any *earthly enjoyment*. The truth of this *Opinion* will best be discovered and proved, by consulting with the *sick man*, who is *best able* to judge of *health*, and knows rightly the *value* of it. Experimentally he hath found, that a *Crown* and *Scepter*, gives no *content* nor *ease* to a *pained languishing body* : and *beauty* brings no *pleasure* to a *sick Bed* : and *dainty Dishes* affect not the *distemper'd Pallate* with *delight*. Nor the *sweetest Musick* can recreate a *restless faint-sick-man* : but the enjoyment of *health alone* is more *sweet* and

The excellency of Health.

pleasant, and far more desirable than all these without it.

Yet who is he that values health at the rate it is worth? Not he that hath it; he reckons it amongst the common ordinary enjoyments; and takes as little notice of it, or less regards it, than his long worn Cloathes: perhaps more careful of his Garments, remembring their price; but thinks his health cost him nothing; and coming to him at so easie a rate, values it accordingly, and hath little regard to keep it; is never truly sensible of what he enjoyed, until he finds the want of it by sickness; then *hoc unum* *ὅτι οὐκ ἔστιν*, health above all things is earnestly desired and wished for.

This great concernment Health, falls under a three-fold consideration: First, In its causes from whence it does immediately arise in the body. Secondly, In its effects, the consequents and benefits that accrue to us by it, and what is the state of a healthy man. Thirdly, The right course to obtain, and means to preserve this invaluable treasure, so long as the capacity of humane nature will admit.

And first, Here we must distinguish of Health, which may be taken either
strictly,

strictly or largely: health in the strictest *Health distinguished.*
acceptation, admits of no organical in-
disposition, morbus effect, or morbidick
Seminary to abide in the body; that al-
though no sensible injury, or inconveni-
ent alteration may appear; yet notwith-
standing a person may be said not to be
in perfect health: as when the latent se-
minaries of Diseases are not budded, do
not sprout forth so as to be dolorous, im-
pedite any faculty, or make some di-
sturbance or alteration; yet they are
planted in the body, and have a real Be-
ing: as hereditary Diseases, whose se-
minaries are obscured, do not come to
maturity of production until such an Age
of the Person, or some irritating occa-
sion given to produce it sooner or later,
as the person is ordered well or ill in the
diætick regiment. So likewise the first
ground-work and foundation of the stone
is not perceptible, until some time and
progress give it perfection; during
which time that person is not in a state
of health in a strict sence. So likewise
some Diseases do lie dormant for a time,
and discover nothing during that season,
and have their periodick motions, where-
in they awake, and are stirred up to shew
them-

themselves, upon some *irritating provocations* and occasions given : as the *epilepsie*, the *Gout*, *Hysterical passions*, and such like, that have their times of *cessation* and *returns* : yet these during their *intermissions* and *cessations* from hostility, are in *being*, although they do not *act* so as to *injure* and *deprave* any function *sensibly*.

Secondly, *Health* may be taken *largely*, and in the common *acceptation* : as when no *function* is *impeded*, or *sensible alteration* from a good *state* does appear : we say then, such a man is in *health*. In the first and strictest *sense*, few can be said to be in *health* ; but in the latter, many are to be accounted *healthful*. And this is the *state* of *health* understood by *Galen*, *Avicen*, and *Averrboes*, in their *definitions* of it. Which imports thus much.

Health is a due *power* and *aptitude* for the exercise & discharge of all the *faculties* in the body. So that when every part and *faculty* perform their duty *regularly* and *vigorously*, that man is said to be in *health* : but when any *faculty* is *impeded*, *ill affected*, or *depraved* in its *function*, the man then is not in *perfect health*.

Health
what it is.

health. So that the *actions* of the *body* and *mind* are the chief discoverers of *health* and *sickness*: And here we see that *health* is seated in the *faculties*, and does *assurge* or *result* from the *regular* discharge of their *functions*.

As when the appetite is *sharp*; the *digestion* not *sluggish* and heavy: the *belly* soluble; the *senses* perfect, free from *pain* in all *parts*: the *mind* pleasant; *quiet* sleeps; the *spirits* brisk and lively; the whole *body* strong, nimble and vigorous in motion; these are *signs* of *Health*: so that examining all *parts* and *faculties*, we find nothing *preternatural* or *irregular*; but in every *part* and *faculty* we find a good *discharge* of their *Office*: then that person is to be accounted in a *right* state of health, so far as is *discoverable* by any *manifest* or *conjectural* sign.

The *benefits* and *excellencies* of this *health* is best known to those that have lost it; *Carendo magis quam fruendo, quid valeat cognoscimus*: You that have it and know not how to prize it, I'll tell you what it is, that you may love it better, put a higher *value* upon it, and endeavour to *preserve* it with a more *serious*,

Signs of Health.

Excellency of Health positive,

rious, strict observance and tuition.

Health is that which makes your *meat* and *drink* both *savory* and *pleasant*; else Natures injunction of *eating* and *drinking*, were a hard task and slavish custom.

Health is that which makes your *bed* *easy*, and your *sleep* *refreshing*: that renews your *strength* with the rising Sun; and makes you *cheerful* at the light of another *day*: 'tis that which fills up the hollow and uneven places of your *Carcass*, and makes your body *plump* and *comely*: 'tis that which *dresseth* you up in Natures *richest Attire*, and *adorns* your face with her *choicest* colours.

'Tis that which makes *exercise* a *sport*; and walking abroad, the *enjoyment* of your *Liberty*.

'Tis that which makes *fertile*, and encreaseth the natural *endowments* of your mind, and preserves them *long* from *decay*; makes your *wit* *acute*, and your *memory* *retentive*.

'Tis that which supports the *fragility* of a corruptible body, and preserves the *verdure*, *rigour* and *beauty* of youth.

'Tis that which makes the *soul* take
de.

delight in her *mansion*; sporting her self at the calements of your eyes.

'Tis *that* which makes *pleasure* to be *pleasure*, and delights delightful; without which you can solace your self in nothing of *terrene* felicities and enjoyments.

Having cursorily glanced at the excellencies of *Health*, in this short *Narrative* and *Epitome* of its worth; it remains we should next draw forth and present to your view, the *wayes* and *means* to obtain and preserve this invaluable enjoyment.

Health, as it is the *result* of *Nature* in her *integrity* and *perfection*; is *maintained* and *kept* in that *order* and due *Oeconomy*, by the regular and right use of those *natural* supports that our bodies daily require and do depend on in *Being*: as *Air*, *Food*, *Sleep*, *Exercise*, &c. Now those things that do *necessarily* belong and daily attend us, ought *so* to be *chosen* and *mannaged*, as does best conduce and *sute* with the *institution* of *Nature*, to which they are appointed; but if otherwise, *unseasonably*, *disorderly* or *immoderately* used; they then prove *pernicious* and *destructive*, more
or

or less, according to the *degree* and *continuance* of their *irregularity* and *incongruousness*. Nature hath appointed both *times* and *order*, and set a regular course, how and when every thing should be used in its proper *mode* and *season*: There is a *moderation* also *enjoyed*, and *limits* *prescribed* by Nature in the use of these things, which if we *exceed* and run into *excess*, we then put Nature out of her *mediocrity* and *equality*, in which *course* she cannot long continue; and that also with much trouble to us, by *bodily diseases* and *infirmities*, the necessary *consequents* of such *irregularities*.

The *body* of Man is as a curious *Engine* or *Clock-work*, moving with divers *Wheels*, and various internal *motions*, subordinate to each other, and conducting to the general design of the whole; in a compleat order and exquisite method of contrivance, promoting and moving one another in their *distinct Offices*. Now if one *Wheel* goes too *fast*, too *slow*, or *stops*, the rest that depend upon that *motion* also, are *disordered* and move *irregular*. So is it in the *body* of Man: If the *Stomach* be clog-

clogged, and the digestion sluggish; the supply from thence will not come in due time to the other *faculties* to operate upon: and if the *Chyliferous* matter sent from the *Stomach* be not well *transmuted* and *qualified*, the rest of the digestive *faculties* cannot so well perform their task, because the *alimentary* matter is not *transmitted* to them *proper* and *suteable*, but *imperfect*, *aliene* and *degenerate*.

The most *experimentally* and *sensibly* know; that *meat* and *drink* transgressing either in quantity or quality, or unseasonably taken, does abate and injure a good *Stomach*, and depraves the digestion: which defect redounds to the detriment of the *whole*, and all the body suffers by it, and every *faculty* in time will share in the *prejudice*: So that of necessity there must be *rules* observed, and *bounds* set in the use of these things, without which mans *body* is soon put out of frame, and the *regular Oeconomy* thereof discomposed and disordered.

To prove and illustrate this farther by instance: fresh *Air* is necessary to *ventilate* the body, and chear the *sprits* of man; and he that is *pent up* within

within *doors*, is deprived of that great enlivener and refresher of *Nature*; but on the contrary, he that is exposed abroad to the *night Air*, is as much damaged as the other; and both prove *injurious* and *destructive*: So that although the open *Air* be *good* and *necessary* for the *healthful being* of Man, yet not at all *times*, not in any *condition*, and upon any *terms*, but *suteable* and *convenient* with the *state* of our bodies, as *Nature* hath appointed for you, and not otherwise.

So likewise for *Exercise* and *Rest*, *Method* and *Rule* is to be observed; for if there be not *seasons* allotted, and a *moderation* used in these, they both are *destructive*, though in a *contrary* way, and by *different mediums*.

The order
of *Nature*
to be ob-
served.

To *sleep* when you should *wake*, or *wake* when you should *sleep*, are both *injurious* and *impairing* of *health*: to *invert* the *order* of *Nature*, by *sleeping* in the *day*, and *watching* in the *night*, is *incongruous* and *unsuteable* with your bodies; because it *crosseth* the *designment* of *Nature*. When the *Sun* riseth, the *spirits* of Men are then most *apt* and *fit* for *Action*; are then most *lively*, *brisk* and

and *cheerful* in their *functions* : but when the *Sun sets*, and the *Air* cloathed with *darkness* ; the *spirits* then begin to *droop*, grow more *dull* and *heavy*, incline to *rest*, *retirement* and a *cessation*. Now to *spur up* and *rouse* the *spirits*, when they naturally would be taking their *ease* and *respite* ; or laying a *clog* upon them, by your *sluggishness* and *somnolent postures*, when *Nature* calls upon them for *action*, (by darting the *glittering light* through the *Air*, with which they are *affected* and *raised up*) these are great *injuries* and *affronts* to *Nature*, in acting *counter* to her *commands* and *institutions* ; for which you must suffer the *penalty* ; and that is the *forfeiting your health*, for this *unnatural* disobedience, and *irrational* courses.

These *Precautions* and *Rules* I will assure you are not the *inventions* of *man*, to *curb* your *darling inclinations*, and *restrain* you of your *just liberty* ; but they are the *Institutions* and *Law* of *Nature*, enjoyned to be *observed*, for your own *preservation* and *well-being* ; and as *bounds* set to *check* your *extravagant pernicious actions* ; and all for the *tution* and *safety* of your *life* and *health* ; and

The penal-
ty of an
irregular
life.

to preserve the regular harmony through the whole course of Nature. And although it be an old saying, as *foolish* as common; *Qui Medicè vivit, miserè vivit*; He that lives strictly by rule, lives miserably: yet I must affirm the contrary, grounded upon pure *reason*, and the preceding *discourse*; that he which does not observe the *injunctions*, the due *method* and *regular course* of Nature; does both *shorten* his life, and takes away much of the *pleasure* of it, by procuring an *uncomfortable* and *unhealthy* body.

I know every of you would live long; but especially in *health*: you would fain *continue* and *prolong* your youth; your *beauty* and *ability* of parts: you are *frighted* at the thoughts of a *wrinkled face*, or a *restless bed*; an *unwholsom diseased* body, and a *decrepid loathsom* old Age: But yet you will not avoid these *evils* that you so much *fear*: you will not take the *pains* to *prevent* them, and *secure* your self: you rather take *more pains*; undergoe *more trouble* to *procure* them, then there can be in *avoiding* them: nay, you lose the true *pleasure* of your life to *purchase* these

these inconveniencies. Now what those things are, which so warily and choicely you are to observe, (wherein consists your health and well-being) have been hinted before: the due method, course, and cautions, you are to take in the use of them, particularly shall be handled in their due place and order. But first we must briefly treat of Sickness, and a valitudinary life; and shew you the great difference between that decaying condition, and a state of health; which *Antithesis* will prepare and stir you up to the strictness of duty; make you more cautious, and solicitous for the preservation of your health, and prize it as the *summum bonum*, your greatest enjoyment in this life.

SECT. III.

Of Sickness, and a Valetudinary State.

IN the preceding Section, having taken a brief *survey* of natural life in the best estate; graced and adorned with the society of *health*, and its great *attendants*; the concomitant benefits, *privileges* and enjoyments: now take a view of your self when *health* hath turn'd its back upon you, and deserts your *company*; see then how the *Scene* is changed; how you are rob'd and spoiled of all your comforts and *enjoyments*.

The *want* of *health* makes food to lose its wonted *relish*, and is become *disgustful* and *unsavoury*: the *stomach* now refuseth to receive its daily charge; no longer able to perform the *task*, but desires a *quietus est*, from the office.

Sleep that was stretcht out from *evening* to the fair *bright day*, is now broken into pieces, and *subdivided*, not worth the

the accounting: the *night* that before seemed *short*, is now too *long*; and the downy bed presseth hard against the bones.

Exercise now is *toyling*, and walking abroad the carrying of a *burthen*.

The body that moved so *light*, and readily obeyed the steerage of the *Pilot*; is now over-ballac'd with its own *weight*, and slowly tugs as against the stream.

Conjugal imbraces are now but the faint offers of *love*; the shadows and representations of former kindness.

The body that had the *magnatisme* and secret attraction of souls; may now be approached without loss; or danger of being snared and fettered as a *bond-slave*.

The *Lilly* and the *Rose* that Nature planted in the highest *Mount*, to shew the World her pride and glory; is now *blasted* and *withered* like long blown flowers.

The *eye* that flasht as lightning, is now like the *opacous* body of a thick *Cloud*, that roled from *East* to *West* swifter then a *Celestial Orb*; is now tyred and weary, but standing still; that penetra-

ted the *Center* of another *microcosm*; hath lost its Planetary influence, and is become obtuse and dull.

The hollow sounding breast that *echoed* to the chanting *Bird*; and warbled forth delightful tunes; now runs *divisions* with coughing strains, and pauses with a deep fetch't sigh for *breath*, to repeat those *notes* again.

The *Venal* and *Arterial* Rivulets that ran with *vital* streams, bedewing the adjacent parts with fruitful moisture, is now drunk up with *parching heat*; or muddied and defiled with an *inundation* of excremental humours.

The want of *health* converts your House into a *Prison*; and confines you to the narrow compass of a *Chamber*; 'tis that which sowers the sweetest and most beloved *enjoyments*: 'tis that which *disunites* and breaks the league of *co-partnership* between *soul* and *body*; alienates and makes them at *jars*; discomposeth their *harmony*, and weary of their wonted sweet society.

A sick man is like a *Clock* out of order and due motion; which is of little worth or use, so long as it continues in that condition; so is man useless both

to himself and others in such a *state*: one *Wheel* being faulty or defective, puts the rest out of order and regularity, that depend upon that motion: and one *part* or *faculty* of Mans body being disordered and irregular; several others consent with, or share in the discomposure *more or fewer*; as the part is more *noble* and *principal*, commanding some chief Region of the Body; or *inferior*, and of a lower *orb*, or private station. The reason of this *sympathy* and consent of parts is; first, From the *general agent* and *principle* of life, which is one and the same throughout the whole: Secondly, Because all the *parts* of *mans* body, though they have their *peculiar* and different motions to themselves and *special properties*; yet they are all concurrent and cooperating; coordinately or subordinately, serving to the general design of *Nature*, and maintenance of the whole body; and are so concatenated and linked together, in the *Oeconomy* of office, that their motions are *dependant*, and of mutual concern for each others wellfare.

Humane bodies being in a fluxible state, and apt for mutation and chang-

ing, are not long in a *through* state of health ; but some part or other, by some accident, natural debility, or disorderly living ; is discomposed and jarring, whereby the *Oeconomical harmony* is disturbed. The *signs* of such *defections*, and a preternatural change of the body approaching, is discovered by the *senses*, our own, or others, making observation. And these *signal marks* are very apparent to reasonable discerning persons ; that every one may have some apprehensions (if they will be *cautious*) of *sickness* coming upon them, and a *discomposed* body.

As a state of *Health* is known by all *parts* acting in their Offices unblameably ; that viewing and examining from *head* to *foot*, nothing appears unwonted or disordered : So on the contrary, when any *part* declines its duty, or appears any way unwonted from its natural condition ; declares the beginning of a *degenerate valetudinary* state ; which in time will damage and disorder the *whole* ; if not prevented in that particular *part*, and a stop given to that detection. Now what this part is, whether principal or interior ; of a general

or

or more *private* use; and how the prejudice does arise, is necessary to be considered; which will discover whether the infirmity be of *greater* or *lesser* concern; of *speedy* or *slower* danger: So that by noting such *signs*, which are the fore-runners, and warnings of great *diseases* coming on, every one may in time look out for means to check the present evil, and avoid the greater threatned.

If the Body which was *fat*, or *plump* and *fleshy*; afterwards grows *lean* and *thin*: or if *lean* and *spare* bodies grow *big* and *corpulent*; here is just cause of suspicion, that all is not right, although no great prejudice at present, or sensible injury by the alteration: yet these *cases* require due examination, from whence they do proceed. If the *Appetite* abate; or unwonted heaviness and fulness follow eating, argues the *digestion* not good, and the *Stomach* falling from the due discharge of its duty and office. The Consequents of which are very considerable. If *sleepiness* exceed the Custom and Age of the Person; or *watchfulness* and *indisposition* to rest; both *presage* no good. So like-

likewiſe in other particulars, which for brevity ſake I ſhall not inſtance. In general therefore, whatever alterations happens in any *part* or *faculty* of the body, unuſual and contrary to the cuſtom of Nature in her integrity; does not only declare for its *ſelf*, as a particular infirmity of that part where it buds forth; but does *preſage* (upon the continuance) ſomething worſe to come: and that the *root* from whence it ſprings is of a *ſpreading* Nature, able to bring forth more then what is manifeſt at preſent: in as much as the parts are *dependent* upon each other, in office, and uſe; and *dammage* to one, brings *detri- ment* to the reſt.

Pre-

Precautions and Rules for the
preservation of Health, and
Prolongation of Life ;

*In the choice of Air, and places
of abode.*

AIR is so necessary to *Life*, that without it we cannot subsist : which surrounding us about, and being continually suck't and drawn in, must needs *affect* the *body* with its conditions and properties ; and by observation you may find the *body*, by the various constitutions and changes in the *Air* ; to be variously affected, well and ill disposed ; of which, *infirm parts* are most sensible, that they *prognosticate* before an alteration come : the *mind* also by the mediation of the spirits is drawn into consent, and hath its dispositions and variations : when the Air is close, thick and moist, the *spirits* are more dull, heavy, and indisposed ; but at the appearance of
the

the *Sun*, and a serene *Skie*; the *Spirits* are unfettered, vigorous and active; the *mind* more chearful, airy and pleasant.

The *Spirits* are of an *atherial* Nature; and therefore do much *sympathize* with the present constitution, and change of *Air*: for of the *Air* drawn in by the motion of the vital parts, are the *vital spirits* ventilated, & the blood volatified; therefore the pureness of the *Air*, makes much for the purity of the spirits and mass of blood.

A gross impure and noysom *Air*, obtrunds and deads the *spirits*; makes a slow pulse, obstructs the Pores, and hinders ventilation; generates superfluous humours, and causeth putrefaction.

A serene sweet thin *Air* perfumes and purifies an unwholsome *body*, cherisheth the heart, makes a lively pulse, and much enliveneth the *vital spirits*; rarifies and volatizeth a gross coagulate blood; opens the pores for transpiration of putrid and offensive vapours, acuates and sharpens the *Appetite*, and helps digestion.

The best *Air*, and most agreeable to
tem-

temperate bodies, is in temperate Climates, for *heat, cold, wet, and dry*; not subject to sudden and violent changes, as in some parts of *America*, and other Countries very frequent; not gross and turbulent, infected with putrid vapours and noxious exhalations; from stinking Ditches, Lakes, Boggs, Carrions, Dunghills, Sinks and Vaults; for which causes great Cities, and the adjacent places are not so healthful, nor the people so long liv'd.

Change of *Air* sometimes is very necessary for the conservation of *health*, and the recovery of it declining and lost: for, temperate *bodies* by an intemperate *Air*, shall gradually and in time become *intemperate*: intemperate bodies, by the contrary intemperate *Air* shall be reduced to temperature; at least, shall conduce much, and be very *Auxiliary* for the reduction. Therefore bodies declining from exact temperature, are best preserved in that *Air* opposite to their declensions; as *choleric*, hot and dry bodies, in a moist and cool *Air*; *Phlegmatick*, cold and moist bodies, in a dry and warm *Air*.

It is not therefore of small moment,

in

in what place you live ; and more especially such, who labour of, or are more subject to, any *pectoral infirmity* : for the Lungs being of so tender a substance and porous, continually drinking in the *Air*, is most apt to receive impressions from it, according to the properties it is pregnant with and infested ; and many diseases of the *breast* arise from this sole cause ; and many exasperated by it and continued : hence it is *Asthmatick*, *Phthysical* and *Consumptive* persons shall not be cured in some places, but may have cure in another.

Be cloathed according to the *clemency*, *season* and *temperature* of the *Air*, your *Age*, and *habit* of body : lean thin bodies, and pervious, (*corpora rava textura*) and whose skin are loose and lax ; may wear thicker cloathing, because such are more perspirable, do *magis emittere & transpirare* ; and are also more penetrable and subject to injury of the *Air*. Fat and fleshy people, and whose bodies are *solid*, *firm* and *hard* ; are more impenetrable and impervious, and may wear thinner Garments. *Infants* and *Children* lately cherished in the stove of the Womb, being
of

of tender soft bodies, are easily exposed to the prejudice of the Air. Vigorous youth, and middle Age being accustomed to all weathers, whose spirits abounding, do strongly resist and keep out the assaults and injuries of an offensive Air; may best indure hardship. Old Age, whose natural heat is abated, and spirits exhausted; stands in need of good defensatives against external cold, and to cherish internal heat.

Observe the seasons and changes of the Air, and be then most careful, for at such times you are in most danger to exchange health for sickness: hence it is that Spring and Autum abounds most with Diseases; the Air then assuming new properties opposite to its former constitution; sets new impressions upon our bodies; which occasions the various *estuations* and turgid fermenting of humours, producing divers symptoms according to the variety of their nature; the organical difference, office and constitution of the several parts.

The Sun being risen, and the Air clear, open your Chamber-windows, that the fresh Air may perfume your
Room,

Room, and the close *Air* and inclosed Vapours may go forth.

Bad smells and putrid vapours being drawn in with the *Air*, are very injurious to the *Lungs* and *vital parts*; contaminating the spirits, and impressing upon the Crasis of those parts their *tetrid* nature, are oftentimes the original of a *Consumption*; and if the *Lungs* be weak and infirm, are more apt to receive the prejudice then others. But *fragrant smells* refresh and chear the vital spirits, and are very wholsom, breathing forth the vertue of those things from whence they do proceed.

Be not late abroad, nor very early: before Sun rising, and after setting, the *Air* is not so good; being infested with noxious vapours, until the *radient* influence of the *Sun* dispells and purifies; and those whose custom it is to be often abroad at such times, are most frequently molested with *Rheums* and *Rheumatick* Diseases; which their declining years will more evidently manifest the prejudice. Likewise in *moist, foggy dark weather*, 'tis better being within then abroad; and if it be a cool season,
good

good fires and fragrant fumes are then both pleasant and very wholsom.

Be frequent abroad in the Fields when a *clear Skie* invites you forth, and let the fresh *Air* fan you with its sweet breath ; but more especially in the morning ; the *Air* is softer and more pleasant then your Bed, and sure I am, far more wholsom.

*Temperie Cæli corpusque Animusque
juvatur.* Ovid.

In the choice of *places* to live in and abide ; these things are to be considered *principally* : First, The *Climate* ; that it be temperate, and suiting with the *nature* of the person ; for some persons may agree well with one Climate, which another cannot : *cold* and *moist* bodies agree best with a *warm* and *dry Air* ; *hot* and *dry* bodies with a *moist* and *cooler Air*. Secondly, The *situation* of the place and soyl is to be noted ; for as much as *low*, *wet* and *marshy* Lands ; is not so wholsom to inhabit, as *gravelly* Plains, and *dry highland* Countreys. Thirdly, In relation to *Countrey* and *City*, regard is to be had ; and here the *Countrey* does
E prevail.

*The choice
of places
to inhabit.*

prevail over the *City* for Health ; and is to be accounted the best place of abode. The continual smoke and annoyances that are inseparable from great *Cities*, make those places to abound more with infirm people. Fourthly, The *Waters* that supply a place, do make it better or worse to live in, as they are good or bad ; Water being of so constant and general use, is much to be regarded, though little taken notice of, and procures many diseases from the variety of its nature ; being impregnated variously from the *Earth* it passeth through ; or accidents that happen to change it from its natural properties ; by the admixture of any filth, carrion, or what else shall fall into it ; and therefore *River Waters* that lie open to such injuries, are much to be suspected of unwholsomness. And this is a great procurer of the *Scurvy* in many places : as *Pliny* relates, that *Cæsars* Army, by drinking of bad Water but a few dayes, had the symptoms of that Disease.

The commendations of a place, in relation to health and long life, are these :

Best place of abode. A temperate Air, dry serene and clear ;
Champion, or high Lands ; a gravelly dry

dry soyl : watered with pure good Springs : remote from the Sea, Lakes, or Marshes : not frequented with unwholsom Winds and stormy blasts.

So considerable is the Climate and Air in relation to our Being, that it not only changeth and altereth our bodies, but also our minds are wrought upon by it : in as much as the wit, inclinations and manners of a people are different upon this score. And for long life, we find that in some Countreys the people are longer lived by much then in other ; and this from the wholsomness of the place, and purity of the Air : therefore the choice of places to live in, is of great concernment, and much to be regarded by those whose Fortunes permits them to pitch in any place, for the advantages of health and long life.

SECT. V.

*Preservation of Health in the choice
of Meats ; and Regular Eating.*

THat which properly may be called *Food* or *Aliment*, is of that nature, as may fitly be transmuted and changed into the substance of the body which receives it: so that whatever will not be *reduced* and *subdued* by the digestions, for such a transmutation and assimilation, is not *proper* nor *convenient food* for that body: because the intention of eating is to repair the loss that Nature sustains daily; and if *food* will not be *converted* into the substance of the body, it answers not that intention, and is frustraneous: so that *every meat* which enters mans body, is not *aliment*, does not nourish; but that which yeelds *obedience* to the digestions, and is *assimilated*. And that which may be accounted proper food for the *species*, mankind; may be unfit for some *individuum*;

viduums, this or that man, as common experience shews: the reason of this is from the *peculiar properties* of mens ^{Idiosyn} bodies that differ; else the choice of ^{Crasia,} Meats need not to be insisted on.

In regular eating, you are to consider; First, The *substance* and *quality* of the food. Secondly, The fit *quantity* and *proportion*. Thirdly, *Convenient* and *due times* for eating.

Concerning the first; That every one may be something instructed in the *election* of *meats*, this or that, most proper and suitable: take these observations for a general guide. First, Try ^{Paulo pei-} by your *Pallate*; eat no meats that does ^{or sed sua-} *displease* the *Gust*, for a common food. ^{vior cibum}

Secondly, Examine your *Stomach*, ^{et potius,} whether such meats do not *oppress*, or ^{meliori, at} *rise* in the *Stomach*, and cause a trouble; ^{ingrato} or is *long* in passing off, and *flatulent*: ^{preferen-} If any such *symptom* as these do follow, (and not upon other meats) then such food is not convenient, because it puts a *difficulty* upon the *Stomach* to digest; the consequents of which are bad. ^{das.}

Thirdly, Inquire into the *constitution* or *condition* of your body, and have some respect to that in the election of

meats : for *Phlegmatick* cold bodies, and *choleric* hot and dry bodies, will not well be dieted both alike ; but (as commonly) they have *different inclinations* to meats ; so Nature hath appointed, and is furnished with *variety* to sute such several bodies and *appetitions*. Therefore make choice of such for the most part as is commended to you, *suting* (commonly,) and *convenient* for that constitution you are of ; as you will find prescribed in the several *Constitutions* or *Conditions* of body following.

Now by these three *Rules*, every one may make a good choice of meats in a *state of health* ; and reasonably instruct himself, for the preservation thereof.

Next the *quantity* is to be considered ; that you do not exceed such a *proportion*, as is agreeable to your Nature, for a due supply, and not overcharge the body. And here I must commend to you *temperance* and *moderation* in eating, as a great preservative of Health ; not a *Lessian diet* to pine and enfeeble the body ; not so *precise*, but a *moderate* allowance, proportionable to the *strength* and *ability* of the Stomach to digest ;

digest; considering also other *conditi-*
ons of body, and manner of life, whe-
 ther *active* and *laborious*, or *sedentary*
 and *idle*. The contrary irregular pra-
 ctice hath destroyed the lives of many. *Plures gu-*
 Some may think, the more *plentifully* *la quam*
 they eat, the *better* they shall thrive in *gladius,*
 body, be more nourished, and the stron-
 ger for it: but it will not prove so; a
little well digested and assimilated, shall
 maintain the body in a stronger and
 more vigorous condition; then being
glutted with superfluity; most of which
 is turned to *excrementitious* (not *alimen-*
tary juyce) and must be cast out, else
 sickness soon after will follow.

For quantity, your own *stomach* must
 measure to you what is convenient;
 which is a certain rule of proportion, if
 you observe not to eat to a *satiety* and
fulness; but desist with an *appetite*, be-
 ing refreshed light and chearful; not
 dulled, heavy and indisposed to operati-
 on and action, either of mind or body.

A set quantity or measure of *meat* or
drink, cannot be prescribed as a *general*
rule and observation for all to follow; in
 regard of the variety and great diffe-
 rence of persons, in *Constitution, Age,*

Strength of Nature, condition of Life, and infirmities; that what is convenient for one, is too much for another, and too little for a third; the strong and healthy cannot conform to the sickly, weak and infirm in quantity; nor the labouring man to the sedentary and studious, or the idle: therefore every stomach is to be its own judge: and every one ought to moderate themselves by the cautions before mentioned.

*Quicquid
plus in-
geritur,
gravat na-
turam, non
juvat.*

Indulge not the cravings of an irrational sensitive appetite; but allow such a supply of daily food, as will support and maintain bodily strength, and not over-load it: thereby the spirits will be vigorous and active; humors attenuated and abated; crudities and obstructions prevented; many infirmities checked and kept under; the senses long preserved in their integrity; the stomach clean, the appetite sharp, and digestion good. But by the *surplusage* and over-charge, the *stomachical ferment* is over-laid, and its *incisive penetrative faculty obtunded*; the appetite and digestion abated, the stomach nauseating, fluctuating, and belching with crudities; from whence *Gripes, Fluxes and Feavers*: the spirits clog-

clogged, dull and somnolent ; by their indisposition and inactivity, humors *subside, degenerate, incrassate, obstruct* ; from whence various *symptoms* and depraved effects throughout the body ; debilitating and decaying the senses, enervating and stealing away the strength of the body, by defrauding it of good nutriment, hastning old age, and shortning life.

Noxa est
ad tempus
perasse de-
lire/cit ;
temporis
tamen suc-
cessu sese
exerit.

In *Winter* you may eat more freely ; but in *Summer* the spirits are dilated, exhausted and drawn forth by the external heat opening the pores ; wherefore the appetite is not so sharp, nor digestion so quick. And the Rule is true, though heat be not the principal cause of concoction, yet it is a necessary Agent, Excitor and Cooperator.

Change your *diet* according to the *seasons* of the year, the *variation* of your body, and inclination to this or that distemper : in *Winter* more *meat* and less *drink* ; in *Summer* less *meat* and more *liquids* : in *Summer* meats ofner boiled, in *Winter* roasted : a *hot* and *dry* body must have a *cooling* and *moist* diet ; a *cold* and *moist* body, a *hot* and *dry* diet : temperate bodies are preferred

ved by temperate things and their like; distempered bodies are rectified and reduced by dissimilars.

The more *simple* and *single* your dyet is, the better and more wholsom: but if your stomach must have *variety*, let it be at several meals, and so you may please your Pallat without prejudice. Accustom not your self to delicacies and compound dishes, the *beterogenity* of their nature, begets a discordant fermentation in the stomach troubling concoction; from whence eructations, nauseous belchings, and offensive risings in the throat. *Quo simplicior victus ratio eo melior.*

Aphor.

Of all meats, *flesh* affords the most nourishment and the strongest.

If your dyet sometimes be not so good and proper for you in the *quality* and *substance*; make amends in the *quantity*, and eat the less.

Of all Sauces, a good *stomach* is the best; but if you must have other, let it be *acide* sharp or biting.

Accustom strong stomachs, to strong meats; the weaker to lighter of digestion: very light meats in strong stomachs are soon digested, but withal parched

parched and corrupted, and turn to a bitter and cholerick juyce: solid hard meats in weak stomachs lie long and heavy, and pass away crude and undigested.

Meats in respect of their *facility* and *difficulty* in digestion, are termed heavy and light.

Heavy meats be such as are more *dry*, *hard*, *solid* and *dense*, *gross*, *course* and *tough*, or over *moist*, *slimy* and *cold*: requiring a longer time in fermentation, volatization and digestion, before they be fit to pass off the stomach.

And they are either so in their Nature: as all *old flesh*, *Bull-Beef* and *Oxe*, *Brawn*, *Pork*, *Venison*, *Hare*, *Goose*, *Duck*, *Swan*, *Crane*, *Eitern*, *Heron*, and most *Water Fowl*: *Eels*, *Lobster*, *Lampreys*, *Tench*, *Stock-fish*: *Beans*, *Pease* when they be something old: *brown Bread*, *Barley* and *Rie Bread*: Also some parts are of harder digestion then other: as *Brains*, *Hearts*, *Livers*, (except of tame *Fowl*, *Birds*, and some very young flesh) *Milts*, *Kidneys*, *Skin*.

Meats made *heavy* (or made *worse* then in their own nature) by preparation,

on, keeping and dressing: as *dried, fried and broyled meats*: meats long salted and kept, as *Bacon, hang'd Beef,* and long powdered; *old Ling, salt Cod, Haberdine, pickled Herrings, red Herrings, pickled Scallops, Sturgeon, salt Salmon, hard Eggs, tosted Cheese, tosted Bread,* especially if it be scorched; *Crusts, Pye-crust, Bread not well baked, unleavened*: meats over-baked, hard and dry; long kept, meats rotted dry, or scorched.

Light meats and of quicker digestion, be such as are most soft and tender, rare as it is opposed to density; therefore sooner penetrated by the stomachical ferment; *succulent, volatile,* soon fermenting and yeelding to digestion.

As young tender flesh: of *Veal, young Mutton, Lamb, Kid, Pullet, Capon, Chicken, Conies, Turkie, Pheasant, Partridge, Plover, Woodcock, Snipe, Heath-Cocks,* and small Birds: *Whiting, Smelt, Oyster, Flounder, Soles, Plaice, Thornback, Turbut, Trout, Carp, Pike, Bream, Pearch,* and such like: *Rare Eggs, Milk, Wheat Bread, white, light,* and well baked; also *Oaten Bread* well made: and these may be divided into

two sorts : that is, meats very light, as *Rere Eggs, sucking Rabbits, Chickens, Whitings* : and meats indifferent light, as *Mutton, Lamb, Veal*.

Very light meats are soon digested, *Qua facile digeruntur, facile etiam corrumpuntur.* apt to be corrupted in strong stomachs ; breeds tender and effeminate bodies, soft and loose flesh easily lost : solid strong meats are slower in digestion, not easily corrupted, slow in distribution, makes strong bodies, firm, hard flesh and durable.

Use not meats that hath any quality in *extream* : as very *salt, very hot, sower, binding*, or the like, but keep to those that are moderate.

Let your Bread be of Wheat, leavened, well kneaded and baked, light and white ; which you may eat new, but not hot ; nor staler then two dayes old, and chuse the crumb rather then the crust.

Seasonings of meat are used either as *preservatives* to keep them from putrefaction and decay ; or as *correctives*, to alter and change some ill quality, and promote digestion ; or for *delight* to gratifie the pallat ; as *Sugar, Salt, Vinegar, Mustard, Pepper, Cloves* and other *Spices*.

Meat

Meat moderately salted, having time to *digest, ferment, volatilize*, and alter the *crude* qualities, is better and wholsomer then fresh: but to eat *Salt* at the Table is not so good, if the condition of the meat be such as to allow a pravius digestion and seasoning. Salt is grateful to the pallate and stomach, *excites* the appetite, concocts crude flegmatick matter that lies upon the stomach, hinders putrefaction, and is *absterfive*: but immoderately used, corrodes and frets, causeth itching and breakings out; very bad for thin lean bodies; it heats and dries the blood and natural moisture.

Sugar in a temperate clean body, moderately used, nourisheth and is good; but in a foul body is soon corrupted, degenerates and makes the body more impure; turns to choller, and inflames cholerick hot bodies. The frequent and immoderate use in any, obtunds and abates the appetite, causeth putrid humours, and makes an unwholsome body.

Vinegar and sower juyces, as of *Lemons, Verjuce*, and the like; procure appetite, and help the stomach in digestion.

sion of grosser meats : but the immoderate and frequent use, cooles, dries, constringeth and bindes the body, hurtful to the Nerves and nervous parts ; very bad for Women, and those that are subject to the *Gout*, *Asthmaes* and stoppings in the breast, or in other parts ; and for lean and dry bodies.

Mustard quickens the appetite, warms the stomach, dries up superfluous moisture, helps the stomach, digesting hard meats, opens stoppings in the breast and head.

Mace, *Ginger*, *Nutmeg*, *Pepper* and *Cloves*, they help a cold stomach, comfort the heart and brain, refresh the spirits by their atomatical odour, are grateful upon the Pallate, and very acceptable to Phlegmatick cold bodies.

In the use of the forementioned, I shall give this *caution* : that young stomachs, and strong healthy bodies which need not a spur to their appetite, nor a help to digestion ; that they frequent not the use of these seasonings and sauces, but reserve them for Age, deficiency of stomach, and other infirmities : for, if you accustom your self to them in *youth* and *strength*, to please your pallate,

— pallate, and intice your stomach, there being no need: when the *condition* of your body does *require* them, you shall not find that benefit and assistance from them, which otherwise you might have expected and received, had you forborn the use of them when it was not necessary.

When you come to *Meat*, leave your *care* and *business*; but bring in your *friend*, and be as merry as you can: mirth and good company, is a great help to a dull stomach both for appetite and digestion.

Eat not presently after exercise, and when you are *hot*, but forbear till the spirits be retired and settled in their stations.

Eat not *hastily*, but chew your meat well; 'tis a good preparation for concoction, and your stomach will more easily and sooner digest it; but if it be half chewed, the stomach must have the labour to chew it over again with its *incisive ferment*.

Drink a little and oft at meat, to macerate and digest, especially if your meat be dry and solid, and to help distribution of aliment; but great draughts cause *fluctuations*. *Hasty*

Hasty motion opens the Orifice of the stomach, precipitates and vitiates digestion.

Forbear *reading, writing, study, or serious cogitations* for two hours after meat; else you draw off from the stomach, abate the strength of digestion, and injure the brain.

Omit a *meal* sometimes; it acuates and sharpens the stomach, concocts indigested matter, and makes the next *meal* relish better.

Eat no late suppers, nor variety at once; a good stomach may endure it for a *while*; but the *weaker* is more sensible of the injury; the *best* is prejudiced in time:

Let not the common custom of *meals*, invite you to eat; except your *appetite* concur with those times: and keep a sufficient distance between your times of eating, that you charge not the stomach with a *new supply*, before the former be distributed and passed away: and in keeping such a distance, your stomach will be very fit and ready to receive the next meal, the former being wrought off perfectly; no semi-digested crude matter remaining to com-

Nemo sanitatis suae studiosus aliquid comedit, nisi ad hoc certo prius invitante desiderio; & ventriculo una cum reliquis superioribus intestinis a praesumpto cibo vacuatis;
Avicen.

mix with the next food : and that is one chief cause of crudities and a foul stomach ; when a new load is cast in before the former be gone off, which begets much excrements, not much aliment ; clogs the body, and procures Diseases,

The stomach that is empty, receives, closeth and embraceth food with delight ; will be eager and sharp in digestion, and the body will *attract* and suck the aliment strongly ; each part as it passeth along will perform its office readily and sufficiently ; which they will not do, if often cloyed with depraved and indigested aliment, but slowly and with reluctancy : for although they do not act by reason, yet they have a natural instinct or endowment to discern their proper and fit object.

If your body becomes *lean*, and your flesh *looser* then formerly ; do not pamper and feed your self highly, expecting to *recover* and *regain* the lost flesh : for in so doing you add more mischief,

Corpora and make your body fouler then before, and miss of your purpose : and *impu a quo plus nutrites, eo magis ledes.* Hipp. *hinders* the former impediments, that hindered and frustrated nutrition, be removed,

moved, in vain it is to expect it from the addition, and greater supply of food, or high nourishers.

SECT. VI.

Preservation of Health in the choice of Drinks, and Regular Drinking.

DRink for necessity, not for bad fellowship; especially soon after meat, which hinders the due fermentation of the stomach, and washeth down before digestion be finished: but after the first concoction, if you have a hot stomach, a dry or costive body, you may drink more freely than others: or if thirst importunes you at any time, to satisfy with a moderate draught is better than to forbear.

Accustom youth & strong stomachs to small drink; but stronger drink, and Wine, to the infirm and aged: it cheers the spirits, quickens the appetite, and helps digestion, moderately taken: but

being used in *excess*, disturbs the course of Nature, and procures many Diseases: for corpulent gross and fat bodies, thin, hungry, absterfive penetrating Wines are best, as *white-Wine*, *Rhenish*, and such like.

For lean thin bodies; black, red and yellow Wines, sweet, full bodied and fragrant, are more fit and agreeable; as *Malaga*, *Muscadel*, *Tent*, *Alicant*, and such like.

For *Drink*, whether it be wholsomer *warmed* then *cold*, is much controverted; some stiffly contending for the *one*, and some for the *other*: I shall rather chuse the middle way, with limitation and distinction, then impose it upon all as a rule to be observed under the penalty of forfeiting their health, the observations of the one or the other.

There are three sorts of persons, one cannot drink *cold Beer*, the other cannot drink *warm*; the third, *either*: You that cannot drink cold Beer, to you it is hurtful, cools the stomach, and checks it much: therefore keep to *warm drink* as a wholsom custom: you that cannot drink warm Beer, that is,

find

find no refreshment, nor thirst satisfied by it, you may drink it cold, nor is it injurious to you : you that are indifferent and can drink either ; drink yours cold, or warmed, as the *company* does, since your stomach makes no choice.

That *warm-drink* is no bad custom, but agreeable to Nature in the generalitie ; first, Because it comes the nearest to the natural temper of the body, and *similia similibus conservantur* ; every thing is preserved by its like, and destroyed by its contrary. Secondly, Though I do not hold it the principal Agent in digestion, yet it does excite, is auxiliary, and a necessary concomitant of a good digestion, *ut signum & causa*. Thirdly, *Omne frigus per se, & pro viribus destruit* ; Cold in its own nature, and according to the graduation of its power, extinguisheth natural heat, and is destructive ; but *per accidens*, and as it is in *gradu remisso*, it may contemperate, allay, and refresh, where heat abounds, and is exalted.

Therefore as there is variety of Palates and Stomachs likeing and agreeing best with such kind of meats and drinks, which to others are utterly

disgustful, disagreeing and injurious, though good in themselves : so is it in Drink *warmed* or *cold* ; what one finds a benefit in, the other receives a *prejudice* ; at least does not find that satisfaction and refreshment, under such a qualification ; because of the various natures, particular appetitions, and *idiosyncratical* properties of several bodies, one thing will not agree with all : Therefore he that cannot drink *warm*, let him take it *cold*, and it is well to him ; but he that drinks it *warm*, does better. And this is to be understood in Winter, when the extremity of cold hath *congelated* and *fixed* the spirits of the Liquor in a *torpid* inactivity ; which by a gentle warmth are *unfettered*, *volatile* and *brisk* ; whereby the drink is more agreeable and grateful to the stomachs fermenting heat ; being so prepared, then to be made so by it.

There are three sorts of *Drinkers* ; one drinks to satisfy *Nature*, and to support his *body* ; without which he cannot well subsist, and requires it as necessary to his Being. Another drinks a *degree* beyond this man, and takes a larger

larger dose, with this intention, to exhilarate and chear his *mind*, to banish *cares* and *trouble*, and help him to *sleep* the better; and these two are lawful drinkers. A third drinks neither for the good of the *body*, or the *mind*, but to stupifie and drown both; by exceeding the former bounds, and running into excess, frustrating those ends for which drink was appointed by Nature; converting this support of life and health, making it a procurer of sickness and untimely death.

Primum crater ad sitim peririnare, secundum ad hilaritatem, tertium ad voluptatem, quartum ad insaniam dixit. Apuleius.

Many such there are, who drink not to *satisfie* Nature, but force it down many times *contrary* to natural inclination; and when there is a reluctancy against it: as *Drunkards*, that pour in Liquor, not for love of the *drink*, or that Nature requires it by *thirst*, but only to maintain the *mad frolick*, and keep the Company from breaking up. Some to excuse this intemperance, hold it as good *Physick* to be drunk once a month, and plead for that liberty as a wholsom custom, and quote the authority of a famous *Physitian* for it. Whether this Opinion be allowable, and to be admitted in the due *Regiment* for

preservation of health, is fit to be examined.

Omne nimium natura est inimicum. It is a Canon established upon good reason; *That every thing exceeding its just bounds, and golden mediocrity, is hurtful to Nature.* The best of things are not excepted in this general rule; but are restrained and limited here to a due proportion. The *supports* of life may prove the *procurers* of death, if not qualified and made wholsom by this corrective.

Meat and *drink* is no longer sustenance, but a load and over-charge, if they exceed the *quantum* due to each particular person; and then they are not, what they are properly in themselves, and by the appointment of Nature; the *preservatives* of life and health; but the *causes* of sickness, and consequently of death.

Drink was not appointed man, to discompose and disorder him in all his faculties, but to *supply*, *nourish*, and *strengthen* them. *Drink* exceeding its measure, is no longer a refreshment, to irrigate and water the thirsty body, but makes an inundation to drown and suffocate the *vital powers*. It puts a
man

man out of the state of health, and represents him in such a degenerate condition both in respect of *body* and *mind*, that we may look upon the man, as going out of the World, because he is already gon out of himself, and strangely *metamorphosed* from what he was.

I never knew *sickness* or a *Disease*, to be good preventing Physick; and to be drunk, is no other then an unsound state, and the whole body out of frame by this great change. What difference is there between *sickness* and *drunkenness*? Truly I cannot distinguish them otherwise then as *genus* and *species*: Drunkenness being a raging Disease, denominated and distinguished from other sicknesses, by its *procatartick* or *procuring* cause, *Drink*.

That Drunkenness is a Disease or sickness, will appear in that it hath all the requisites to *constitute* a *Disease*, and is far distant from a *state* of health: for as health is the free and regular discharge of all the *functions* of the body and mind; and sickness, when the *functions* are not performed, or weakly and depravedly: then *Ebriety* may properly be said to be a Disease or sickness, because

cause it hath the *symptoms* and *diagnostic* signs, of an *acute* and great Disease: for, during the time of *drunkenness*, and some time after, few of the faculties perform rightly, but very depravedly and *preternaturally*: if we examine the *intellectual faculties*, we shall find the *reason* gone, the *memory* lost or much abated, and the *will* strangely perverted: if we look into the *sensitive* faculties, they are disordered, and their *functions* impeded, or performed very deficiently: the *eyes* do not see well, nor the *ears* hear well, nor the *pallate* relish, &c. The *speech* falters and is imperfect; the *stomach* perhaps vomits or nauseates; his *legs* fail: Indeed if we look through the whole man, we shall see all the faculties depraved, and their functions either not executed, or very disorderly and with much deficiency.

Now according to these *symptoms* in other *sicknesses*, we judge a man not likely to live long; and that it is very hard he should recover; the danger is so great from the many threatening *symptoms* that attend this sickness, and *prognosticate* a bad event: here is nothing

thing appears *salutary*; but from head to foot, the Disease is prevalent in every part; which being collated, the *syndrom* is *lethal*, and judgment to be given so.

Surely then Drunkenness is a very great disease for the time; but because it is not usually *mortal*, nor lasts long; therefore it is slighted, and look't upon as a trivial matter that will cure it self. But now the question may be asked; Why is not *Drunkenness* usually *mortal*? since the same signs in other diseases are accounted *mortal*, and the event proves it so. To which I answer; All the hopes we have that a man *drunk* should live, is; first, From common *experience* that it is not deadly: Secondly, From the nature of the *primitive* or *procuring* Cause, strong Drink or Wine; which although it rage, and strangely discompose the man for a time, yet it lasts not long, nor is *mortal*. The *inebriating* spirits of the liquor, flowing in so fast, and joyning with the spirits of mans body, make so *high a tide*, that overflows all the banks and bounds of order: For, the spirits of mans body, those *agents* in each faculty, act smoothly,

ly, regularly and constantly, with a moderate supply ; but being overcharged, and forced out of their natural course, and exercise of their duty, by the large addition of *furious spirits* ; spurs the functions into strange disorders, as if nature were conflicting with death and dissolution ; but yet it proves not *mortal*.

And this, first, because these *adventitious spirits* are amicable and friendly to our bodies in their own nature, and therefore not so *deadly injurious*, as that which is not so familiar or noxious.

Secondly, Because they are very *volatile, light, and active* ; Nature therefore does much sooner recover her self, *transpires* and sends forth the *overplus* received ; then if the *morbisick* matter were more ponderous and fixed ; the *gravamen* from thence would be much worse and longer in removing : as an over-charge of *Meat, Bread, Fruit*, or such like substances not spirituous ; but dull and heavy (*comparativè*) is of more difficult digestion, and layes a greater and more dangerous load upon the faculties, having not such *volatile-brisk* spirits to assist Nature, nor of so liquid

a fine substance, of quicker and easier digestion : So that the *symptoms* from thence are much more dangerous, then those *peracute* distempers arising from Liquors. So likewise those bad *symptoms* in other diseases are more to be feared and accounted *mortal* (then the like arising from *drunkenness*) because those perhaps depend upon *malignant causes* ; or such as by time are *radicated* in the body ; or from the defection of some *principal part* : but the storm and discomposure arising from *drunkenness*, as it is suddenly raised ; so commonly it soon falls, depending upon *benign causes*, and a spirituous matter, that layes not so great an oppression ; but *inebriates* the spirits, that they act very disorderly and unwontedly ; or by the *soporiferous* vertue, *stupefies* them for a time, until they recover their *agility* again.

But all this while, I do not see, *that to be drunk once a month*, should prove good Physick : all I think that can be said in this behalf, is ; that by overcharging the stomach, *vomiting* is *procured* ; and so carries off something that was lodged there, which might breed Diseases

This

This is a *bad excuse* for good fellows, and a *poor plea* for *drunkenness*: for the gaining of one supposed benefit (which might be obtained otherwise) you introduce twenty *inconveniences* by it. I do not like the preventing of one disease that *may be*, by procuring of one at the *present certainly*, and many hereafter most probably: and if the disease feared, or *may be*, could be prevented no otherwise, but by this *drunken means*; then that might tollerate and allow it: but there are other wayes better and safer to cleanse the body either *upwards* or *downwards*, then by overcharging with strong drink, and making the man to *unman* himself; the evil consequents of which are many, the benefit hoped for, but *pretended*; or if any, but very *small* and *inconsiderable*.

And although, as I said before, the *drunken fit* is not *mortal*, and the danger perhaps not great for the present; yet those *drunken bouts* being repeated; the *reliefs* do accumulate, debilitate Nature, and lay the foundation of many *chronick diseases*. Nor can it be expected otherwise; but you may justly conclude from the manifest irregular actions

actions which appears to us *externally* ; that the functions within also, and their motions are strangely disordered : for, the *outward madness* and unwonted actions, proceeds from the *internal impulses*, and disordered motions of the faculties : which general disturbance and discomposure (being frequent) must needs *subvert* the *economy* and government of humane Nature ; and consequently ruine the Fabrick of mans body.

The ill effects, and more eminent products of ebriety, are ; first, *A changing of the natural tone of the stomach, and alienating the digestive faculty* ; That instead of a good transmutation of food, a degenerate Chyle is produced. Common experience tells, that after a *drunken debauch*, the stomach loseth its appetite, and acuteness of digestion ; as *belching, thirst, disrelish, nauseating*, do certainly testify : yet to support nature, and continue the custom of eating ; some food is received ; but we cannot expect from such a *stomach* that a *good digestion* should follow : and it is some dayes before the stomach recover its *eucrasy*, and perform its office well :
and

— and if these miscarriages happen but *seldom*; the injury is the less, and sooner recompenced; but by the *frequent repetition* of these ruinous practices, the stomach is overthrown and alienated from its integrity.

Secondly, *An unwholsom corpulency and cachectick plenitude of body does follow: or a degenerate macilency, and a decayed consumptive constitution.* Great drinkers that continue it long; few of them escape, but fall into one of these *conditions and habit* of body: for, if the Stomach discharge not its office aright; the *subsequent digestions* will also be defective. So great a consent and dependance is there upon the *stomach*; that other parts cannot perform their duty, if this leading *principal Part* be perverted and debauched: nor can it be expected otherwise; for, from this *Laboratory and prime office* of digestion, all the parts must receive their supply; which being not futeable but depraved, are drawn into *debauchery* also, and a *degenerate state*; and the whole body fed with a vitious *alimentary succus*.

A Caco-
troph, or
Atrophy.

Now that different *products or habits* of body should arise from the same kind

kind of debauchery, happens upon this score. As there are different *properties* and *condittons* of bodies; so the result from the same procuring causes shall be much different and various: one puffs up, fills, and grows *hydropical*; another pines away, and falls *Consumptive*, from *excess* in *drinking*; and this proceeds from the different *disposition* of parts: for, in some persons, although the *stomach* be vitiated, yet the strength of the *subsequent digestions* is so great, from the integrity and vigor of those parts destinated to such offices; that they act *strenuously*, though their *object matter* be transmitted to them imperfect and degenerate; and therefore do keep the body *plump* and *full*, although the juyces be *foul* and of a *depraved* nature. Others *è contra*, whose parts are not so firm and vigorous; that will not act upon any score, but with their *proper object*; does not endeavour a transmutation of such *aliene matter*, but receiving it with a *nice reluctance*, transmits it to be evacuated and sent forth by the next convenient ducture, or emunctory: and from hence the body is frustrated of nutrition, and falls

Quicquid recipitur, recipitur per modum recipientis. Ax.

G away:

away : So that the pouring in of much liquor (although it be good *in sua natura*) does not beget *much aliment*, but washeth through the body, and is not assimilated.

But here some may object and think; *That washing of the body through with good Liquor, should cleanse the body, and make it fit for nourishment, and be like good Physick for a foul body.* But the effect proves the contrary ; and it is but reason it should be so : for, suppose the Liquor (whether Wine, or other) be pure and good ; yet when the *spirit* is drawn off from it, the *remainder* is but *dead, flat, thick, and a muddy flegm.* As we find in the destillation of Wine, or other Liquors; so it is in mans body : the *spirit* is drawn off *first*, and all the parts of mans body are ready *Receivers*, and do *imbibe* that *limpid congenerous* enlivener, freely and readily : but the *remainder*, of greatest proportion; that heavy, dull, *pblegmy part*, and of a *narcotick quality* ; lies long fluctuating upon the digestions, and passeth but slowly ; turns sower, and vitiates the *Crases* of the parts : So that this great *inundation*, and supposed washing of the

the body, does but drown the faculties, *stupefie* or *choak* the spirits, and defile all the parts; not *purifie* and *cleanse*. And although the more *subtile* and *thinner* portion, passeth away in some persons pretty freely by *Urine*; yet the *grosser* and *worse* part staves behind, and clogs in the *percolation*.

A third injury, and common, manifest prejudice from intemperate drinking, is; *An imbecility of the Nerves*; which is procured from the disorderly motions of the Animal Spirits; being impulsed and agitated preternaturally by the *inebriating spirits* of strong Liquors: which *vibration* being frequent, begets a habit, and causeth a *trepidation* of Members.

SECT. VII.

Exercise and Rest, regulated and
duly appointed.

THat *Exercise* and due *Motion* contributes to the preservation of Health, and prolongation of Life, will appear, if we consider the benefits that are procured by it.

First, In general exercise it raiseth the spirits, and puts them upon vigorous *action* in all the Faculties.

Secondly, It *empties* the *stomach*, and promotes the appetite for the next meal: the remainders after digestion, that *accumulate* to clog the stomach, is moved by Exercise, and *excited* to pass away; and being thus discharged of those *relicts*; the appetite grows sharp, and craves food very strongly.

Thirdly, It provokes *expulsion* of *Excrements*, and suffers not any superfluous matter to lodge in the body: For, by the *turgid motion* of the spirits, the

the common *ductures* and conveyancies are *dilated* and *expanded*; which together with the agitation of the body, gives a ready and free passage to any *feculent* or *extremental* matter that ought not long to be retained.

Fourthly, *Exercise* opens the Pores, and gives a *free transpiration*; which otherwise by too much rest are *occluded* and shut up, contrary to the intention of Nature; having appointed these *vents*, and secret way of evacuation, to *ventilate* and cleanse the habite of the body, which in a short time would be very foul and impure, by *congestion* of superfluous humours, if not purified and transpired by these exhaling ports.

Fifthly, *Exercise*, promotes, and adds much towards the nutrition of the body. For this we find generally, that active stirring people, are more fresh in countenance, more vegeate and lively in spirit, more firm and solid in flesh, and stronger in their limbs; then other persons that live a sedentary, idle and sluggish life. And that it should be so there is good reason; in as much as exercise gives a free passage for nutriment to arrive at every member and

part of the body ; and also excites the Archeus or ruling principle in each, for a more vigorous assimilation ; and likewise does expedite and send away the superfluities of every digestion, all which promotes and sets forward a good nutrition.

Exercises are various, and commonly chosen, as each person phancies, or the Company invites ; as *Dancing, Running, Ringing, Tennis, Hand-Ball, Foot-Ball, Riding, Fencing* ; with many others : some whereof are purely pastime, as those named ; others necessary labours, as Digging, Sawing, and such like. Exercise is to be chosen, such as suits best with the Nature of each persons body : Some require exercising of upper parts most, others of the lower parts, and some equally both : those Exercises which generally are advantageous, in using and stretching all the parts, and which I prefer before others, are *Tennis, Hand-Ball, Fencing and Ringing*. Yet I would not impose upon any contrary to their inclination, for in these cases, that which is most delightful, will probably prove most beneficial.

Obfer-

Observations and Cautions to be remembered in exercising, are such as these.

1. Exercise daily, in the morning chiefly ; with an *empty stomach* alwayes ; and after *excremental evacuation* if you can procure it.

2. *Vary exercise* according to the condition of your body, and *season* of the year : the stronger, *phlegmatick* bodies, and in cold Weather, admit of stronger and swifter motions : *Cholerick* hot bodies, weak, and the Summer season ; more mild and gentle.

3. Be not *violent* in exercise ; nor continue it longer beyond a *pleasure* ; but desist with *refreshment*, not a lassitude and weariness.

4. Put on some loose garment, until your body be cool and settled in its natural heat and temper ; the Pores being opened by exercise, the cold is more apt to enter ; from whence a greater prejudice then you could expect benefit from your labour or pastime.

5. *Walk gently* after Exercise, and settle by degrees ; no suddain changes are suteable or profitable to Nature.

6. *Eat not*, untill you be fully reduced

ced to that temper and *moderate heat*, as when you began ; and when the spirits are retired to their proper *stations*.

By this rational course the advantages that will accrue to you are these.

Exercise *rouseth* dull inactive spirits ; gives ventilation, *opens obstructions* by the motion, attenuation and penetration of the subtile spirits ; *agitates* and *volatizeth* feculent subsiding humours ; abates superfluous moisture ; increaseth *natural heat* ; promotes *concoction*, *distribution* and conveyance of aliment, through the narrow Channels and Passages unto the several parts of the body ; procures *excremental evacuations* ; strengthens all the *Members*, and preserves Nature long in her vigour and verdure.

Having set out the times for *Exercise* and *Motion* ; the remainder is allotted for *Rest* and *Ease*, with such restitions and repast as Nature requires.

*Quod carer alter-
na requie
durabile
non est.*
Ovid.

Rest is as necessary to preserve *Health*, and continue mans body in strength and vigour, as *Exercise*. These two, although much opposite in themselves, yet both in their order and seasons, are very futeable and agreeable to humane Nature,

Nature, and both contribute to the *being* and long *being* of Man. Nothing constant is liking and congruous with our Nature; but *vicissitude* is most acceptable and delightful.

When the body is wearied with *Labour*, then *rest* is refreshing, and renews its strength; but when satiated with *rest*, does then thirst after *motion* & pleasant *exercise*. Rest is a burthen if forced upon Nature, longer then Nature does require; and that is but for a short space. So that the due timing of *Rest* and *Motion*, and limiting them to their hours and seasons, most agreeable and delightful to humane Nature, is that which preserves him in *Health*, and *prolongs* his *Being*.

*Interdum
quies in-
quieta est;
quoties
nos male
habet in-
ertia sui
impatiens
Sen.*

Avoid *idleness*, and a *sluggish sedentary life*: for want of due action and wholsom motion; the body, like standing Waters, degenerates and corrupts. If *Rest* exceeds, the vigor of Nature is abated; *digestion* not so good; *distribu-
tion* of aliment to the several parts retarded and impeded, by reason of an obstructed foul body: excrementitious superfluities not freely transmitted and emitted; the spirits dulled, and all the
faculties

faculties of the body and mind, heavy and slow to action.

Ignavia corpus habet at, labor firmat.

SECT. VIII.

Sleep and Watching, Limited and Cautioned.

THE Life of Man being constant in *vicissitudes*, spends its whole course in these two different states, *Sleep and Watching*: the one appointed for *Rest and Ease*, the other for *Action and Labour*. If he were constant in the first, his life were but the shadow of *Death*, not worth the naming: if in the latter, he could not hold out long, but be tyred and worn out. Therefore Nature hath wisely contrived, that he should not continue long in either, but should be *transient* from one to the other, and weave out his life by these short intervals. *Watching, Action and Motion*; *Sleep, Rest and Cessation*; are equally requisite for the well-

Nemo dum dormit, aliquid est pretii, non magis quam si non viveret.
Quidam.

well-being of man : So that these two changes relieving one another, both become a defence and support of humane life.

Sleep is a *placid state* of body and mind, bringing refreshment and ease to both. Sleep takes off the *Body* from *action*, and the *Mind* from *care, thought and business* ; and gives a cessation and quiet interval from their *Labour*. That sleep may prove most advantageous, answering the intentions and designment of Nature, it must be regulated in these four particulars : the *Time*, and *Limits*, the *Place*, and the *Manner*.

The *Time* most proper and fit for Sleep, and according to the appointment of Nature, is the *Night* ; when most of the *Creatures* also do take their rest. At the shutting up of the day, and the Sun departed from the *Horizon* ; the spirits are not so *active and lively*, but incline to a *cessation*, and then it is fit to give them their *repose* and *rest*, and not constrain them longer upon duty : in the morning again, at the rising of the *Sun*, they are fresh, brisk and agile ; and then are no longer to be chained up in *somnolent darkness*, but to
be

be set at *liberty*, and enjoy the bright light, which cheers the spirits, and is a great enlivener to them.

*Turpis qui alto sole semisomnis jacet,
Cujus vigilia medio die incipit. Sen.*

Moderate sleep *refresheth* the *spirits*; fortifies and increaseth *vital heat*; helps *concoction*; gives *strength* to the body; pacifies *anger*; calms the spirits, and gives a *relaxation* to a troubled mind.

Immoderate sleep *dulls* the spirits; injurious to a good *wit* and *memory*; fills the *head* with superfluous moisture, and clouds the *brain*; retains *excrements* beyond their due time to be voided; and *infects* the body with their noxious fumes and vapours; an enemy to *beauty*, and changeth the fresh flower of *Youth*.

Go early to *sleep* (not with a full stomach) and early from *sleep*; that you may rise refreshed, lively and active; not dulled and stupid.

Avoid *day sleeps* as a bad custom; chiefly fat and corpulent bodies: but if your spirits be tired with much business and care; or by reason of old age, debility

bility of Nature, extream hot weather, labour or the like, that *dissipates* the spirits, and enervates; then a moderate sleep restores the spirits to their vigor again, and is a good refreshment; but rather take it *sitting* then *lying* down.

*Sonus meridiano-
ridianus
quibus
conceden-
da.*

Night watching, and late sitting up, *tires* and *wasts* the animal spirits, by keeping them too long upon duty; debilitates Nature; changeth Youth, and a fresh florid countenance; heats and dries the body for the present; in time abateth natural heat; breeds Rhumes and Crudities; and most injurious to thin lean bodies.

*Vigilia
longioris
incommo-
da.*

Concerning the *place* for sleeping, take these *cautions*: First, That you do not expose your self to the open *Air*: for in the time of *sleep*, Nature is not so well able to defend the body from external injuries of the *Air*; but lies more open to such assaults being off her guard, and retired to *Rest*.

Know also that it is a bad custom to *sleep* upon the *ground*, as many in the Summer season do use to their prejudice: and those whose condition of life necessitate them to it, (as *Soldiers*)

al-

although for the *present* they escape the mischief; yet afterwards, most are made sensible of the injury, by *Aches, stiffness* or *weakness* of *Limbs*, and many other infirmities that it procures.

Sleep not in any *damp place*, *Vault* or *Cellar*, a ground Chamber, (much worse unboarded) a new washt Room, or new plaistered; but chuse a *high Room*, *dry*, *sweet*, *well aired*, free from *smoke*, and remote from any *noise*.

Let your Bed be *soft*, but not to *sink* in; which sucks from the body, exhausts and impairs strength: a Quilt upon a Feather-Bed, is both easie and wholesome.

As for the manner or *decumbiture*, the body must lie easie, or sleep will be disturbed: the head something *elevated*; the other parts as best likes every person; but not upon the *back*, or constantly upon one *side*; but by *turns*: and be covered according to the Climate and Season of the Year.

The *mind* also must be in a good posture, well composed and settled when you are in bed; or that will break off your *sleep* before due time, and defraud you of your *nights rest*: if you lie
down

down with roving troubled thoughts ; they commonly will call you up before it is fit to rise, and your sleep not so placid and refreshing. Therefore when you lay by your *cloaths*, lay aside also your *business*, *care* and *thoughts*, and let not a wandering phansie prevent your rest, or awake you before due time.

SECT. IX.

*Preservation of Health, by Regular
and Requisite Evacuation
and Retention.*

ALL that the body *receives* is not fit to be *retained* ; our food, though choicely pickt, and temperately used, yet all does not turn into the substance of the body ; but some part is to be *separated* and sent forth, the rest to *supply*, *nourish*, and be *assimilated*. This regular course being continued, the body thrives, and is in good order ; but if that which should be *evacuated* and sent forth, be *retained* ;

or

or that which ought to be retained, be prodigally *wasted*, and injuriously *emitted*; then the body suffers and decays, when the regular *economy* thereof is subverted. *Hinc ingens morborum turba.*

And here we are to consider of the various *excretions* that Nature does require, and is *beneficial*; and of such *retentions* as are *injurious*.

Under this Head is comprised excretions by *Stool*, by *Urine*, *menstrual Purgations*, *Venus*, by the *Pores*, *Nose* and *Ears*: of which the former are of the greatest concernment, and special care to be had of them.

Excremental evacuations are various, proceeding from the several digestions; conveyed out by several *Channels* and *Vents* of Natures fabrication: which duly evacuated, are no small helps to the conservation of health, and are the effects of a temperate and regular body.

The *retention* of them beyond due time, argue discrasy of parts, or irregular living; and brings much detriment to the body, by their noxious inpressions and putrid vapours, that infect and disturb the body.

If the Belly be *costive* and *bound* up; if the Urine be *supprest*; the monthly Courses *stopt*; the Pores *occluded* and shut up: the Soul will be stifled in the Body, and the Body polluted and corrupted with its own Excrements: and as these are so, *more* or *less* in degree, swerving from rectitude; so it fares with the body *better* or *worse*.

And on the contrary, if the *Belly* let pass too soon and forceably, before the alimentary part be separated, sweeping down both together; if the *Urine* flows too freely, and drains the body; If the *Female Courses* be immoderately current, and exhaust the vital stream; If the *Sperme* be involuntarily issuing, and daily wasting; If the *Texture* be too lax and pervious, the Pores *patent* and *evaporating*; the damage is as great as the former, and as much to be feared, as these evacuations are more or less *enormous*. So that nothing but *moderation*, and an even course between these two extreams are conservative of *Health* and *longevity*. And that this may be so, all your *actions* and necessary *customs* must be bounded by mediocrity: this is the Golden Chain that ties

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all

all together ; one Link whereof being broken, the whole is broken and difunited ; having a dependance and mutual tye upon each other.

As the discharging of Nature moderately and seasonably, in all her requisite *evacuations*, preserves the body in *health* and *strength* : so contrarily.

Immoderate *evacuations* causeth weakness, debility of Nature by exhaustion, and procures several Diseases, Cachexies, Consumptions, Dropsies, &c.

To keep the body *soluble* is very good, that at least *once* a day you may not miss to have a stool ; else the *Faces* are hardned, the body heated, the stomach molested, the appetite not so good, the head heavy, dull and sometimes pained ; some grosser matter which should go away by *seige*, is brought by the Urinary passage ; occasioning obstructions, all which are very injurious and destructive to Health.

Seasonable and moderate *Venus*, alleviates Nature, and helps digestion : but *immoderate*, exhausts the strength
by

by effusion of spirits; *exsiccat* and dries the Body, hurts the Brain and Nerves, causeth tremblings, dulls the sight, *debilitates* all the faculties, hastens old age, and shortens life. But of this more at large in my Treatise of *Spermatick Consumptions*.

Cibo vel potu repletis, superflue evacuatis, sive exercitatis, coitus interdicitur.

Tempus optimum est mane, & post dormias.

Hyeme & vere frequentius permittitur; aestate parcissime.

Juvenes sanguinei & pituitosi liberalius; parcius Melancholici, parcissime biliosi, Senes, emaciati.

Menstrual evacuations are proper to the Female Sex; and come to them at certain years, to some at fourteen or fifteen, to others at sixteen or seventeen: and then Nature challengeth them monthly as her due; except she hath conceived, nurseth, or being grown old Nature does not require this evacuation: And this is of such concernment with them, that if this *menstrual Flux* be not right in the several requisites, according to *times, quantity and quality,*

the whole body oftentimes is disturbed; but alwayes some *infirmity* or *complaint* does follow: And therefore it much behoveth Women to have a special regard that this *course* of *Nature* be regular, according to each persons propriety of body; for all have them not alike, nor is it to be expected: and when it happens otherwise, a *due course* is to be taken to reduce them into order, and procure them aright.

This *Flux* ariseth from a *redundance*, and is granted to Women for *conception-sake*; that they might both nourish the *fetus* in the Womb, and have sufficient to supply their own bodies: Therefore when there is no *conception*, Nature hath appointed a *menstrual evacuation* to spend the over-plus this way, during her capacity of having Children; and when that time is past, Nature takes up and makes no such provision; and then this *evacuation* ceaseth.

SECT. X.

The different *state* and *variation*
of Bodies.

Commonly distinguished by four
Constitutions.

THat the *Condition, Properties,* and *Habit* of Bodies do much differ one from the other ; and also the *same* by time doth vary and alter much from what it was, is that which I need not insist on the proof ; every one almost will confess the *truth*, and is convinced of this truth. But how this comes to pass, and the reasons of this difference and variation, is not unanimously agreed upon, but great dissenting about the matter.

The *Galenists* do comprise the diversity of bodies under four *Constitutions*, *Sanguine, Phlegmatick, Choleric* and *Melancholick*. And this they will have to arise from the difference of bodies in

mixture, according to the different proportions they receive of the four *Elements*, participating more of some, then the other.

The *Chymical Philosophers*; some of them will have the difference of bodies to assurge out of three Principles, *Sal, Sulphur, and Mercury*: Others increase that number, and will have have them five, *Spirit, Salt, Sulphur, Water and Earth*. But I must not now ingage in the controversie between the *Chymists* and *Galenists*, or make another party to oppose both; but reserve that as more proper for a *Polemical Tract*: This Work being not intended controversial, but Canonical, I therefore pass on to state the Matter.

These four terms of *Sanguine, Cholerick, &c.* although I do not adhere to them in the common acceptation, and in every point as the *Galenists* use them; yet they being so familiar and well known to such for whom chiefly this work is intended; I shall retain these names with distinction and limitation to serve our present purpose, rather then impose new words upon you, not so well understood.

I do not therefore understand by *Phlegm, Choler, &c.* that every body is composed of these four humours, as their constitutive parts, resulting from *proportionate* and *disproportionate* mixture and combination of the four *Elements*: But that persons may participate of, or abound with a degenerate humour; and that the *succulencies* of the body may incline to such a condition, *affine* and *analogous*, or having such properties, as that which is assigned to, and called, *Phlegm, Choler, &c.* may be ascertained, and we may call them by such names. But you must also take notice, that the degenerate matter in mans body is so various, that you must not think to reduce all such depraved Juices exactly to these three heads, of *Choler, Phlegm, and Melancholly*; and if you add twice three more, the number would not be sufficient: But since there is not *peculiar appellations* to distinguish all precisely by, better have some general terms than none.

The variation of bodies, in relation to *Temperament, Habit, and Constitution*; does arise *immediatè* from the variation of *digestions*, and the different

— *products* from thence : so that one and the same person shall by time be of *different constitutions*, according as the functions of the body are performed well or ill.

The changing or establishing of Constitutions *procatartice*, does depend upon subjection and obedience to the *Dietitick Rules*. As every one is ordered prudently and regularly, or negligently and incongruously, shall be disposed to this or that *Constitution*. If a man live idle, plentifully feeding, indulging himself in raw Fruits, and sleeps much ; this disposeth him to be *Phlegmatick* : that is, his digestions shall not be so good ; and there will be *crude* relicts abounding, such as is called *Phlegm*.

If a man be of an *active cogitative* spirit, eager in business, giving himself little rest, accustomed to Wine and high seasoned Meats : This manner of life fires and heats the body ; the *Juices* then will not be so *mild, temperate, and balsamick* ; but *acrid, hot and sharp* ; and this person then may be said to be of a *choleric* constitution or condition of body.

If a fresh *sanguine* person, of a pure wholsom body; be oppressed with care and grief, live a sedentary life, or too much given to study and serious contemplation, and feed grossly. This course of life shall change and alter the best constitution; the *sanguine* brisk airy person shall by these means, be of a dull heavy disposition, and sad mind; the body also shall degenerate from its purity, the humours more fixed and feculent. The Soul being the great Spring or Wheel that keeps all the functions in motion, upon which they do depend, *primò & principaliter*, as the Fountain of all Vital Actions: If this be *dejected* and taken off its *speed*, the functions are then performed very *heavily*, as if *weights* and *clogs* were hung upon them; and then the *elaboration* of food is not well performed, and a pure alimentary Juice produced; but a degenerate *succus* of a heavy oppressing nature not duely fermented by the Spleen (*dyscrasied* by the preceding Causes) from whence a *melancholly* constitution is begotten, and may so be denominated for distinction.

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The diversity of *Constitutions* being thus understood, we may make use of, and retain these distinguishing terms, at this time to serve the business in hand; since they are so familiar by use, and easie to be apprehended, by such for whom this is intended. But although I can close with them in relation to this purpose I am now upon, to order and appoint a *Dietetick Regiment* for different bodies; yet I think them not of that concernment, for a Physician to tye himself strictly to their observance, in the *designment* of *Cures*; these *notions* being too superficial and remote from the *quiddity*, *essence* and *spring* of the Disease; are but *Characteristical* and *Signal*, to note how, and which way the vital Powers do deviate and swerve from their integrity; are but the *Producta Morbi*, the Products and Effects, separable, and the Disease may remain behind.

Wherefore I cannot allow them, as they are severally enjoined in the *Methodus Medendi* for indications, to sute Purgatives *electivè*, and other Medicines to, by peculiar *appropriations*; nor concur with some *Hypotheses* that are founded

ded upon this Doctrine by the *Galenists* to steer them in their *Therapeuticks*; which indeed runs them upon great errors in the Cure of most *Diseases*; being so nice in *temperaments*, *humours* and *qualities*, and eying them so much; that they neglect the spring from whence they do arise, and where the greatest *stress* of Cures do lie. *Morbi in initiiis vitalibus radicem habent.*

Natura est morborum medica- trix.
Helm.

And although I have distinguished food for several *constitutions* or *conditions* of body, as most proper and fit for them, and commonly most agreeable and appetible; yet I do not thereby strictly enjoin, or restrain any one of a *dissenting appetite*, from some things greatly coveted and luteable by experience, although appointed for another person of a different *constitution*: but that every person seeing the general *Rule*, may something be guided thereby; and examining his peculiar propriety of Body, undiscernable to others; whether it will comply freely, or with reluctance. In such case where there is a refusal of *this* or *that*, as not suting, but disgustful; you are not to impose upon your Nature forcibly, though in-

injoyed by the *general Rule*: But where you are at a stand in things indifferent, what to chuse when either will comply and sute your appetite, then follow the *Rule* as advantageous. Moreover the strong *robust* bodies, *active* and *laborious*, are not so strictly enjoined to observance, as *tender weak* bodies, soon discomposed and altered by ill diet, or *incongruous* for their *condition* of body.

If a person have a cold, waterish, *Pblegmatick* Stomach; those *Meats*, and *Drinks*, and *Sauces*, are not so agreeable and requisite for him, as will well agree and sute with a *Cholerick*, hot, and dry parching Stomach. A *Pblegmatick* man most commonly takes no delight in Milk and Whey, cold Meats, and cooling Drinks, or cooling Sauces; but he loves seasoned hot Meats, strong Drinks, Spices, and hot Hearbs, to make his Meat savory and acceptable to his Stomach: But the *Cholerick* Man shall delight in the other; and they shall sute best, being temperately and discretely used. So that a *Dietetick Regiment*, well appointed and observed, is *physical* to *dyscrasyed* and *dislempered* bodies,

bodies, to *contemperate* and *allay* the the *luxuriance* of some predominant Humour; and something dispose the faculties to produce the *alimentary Juices* of another nature: which by time will alter and change the *constitution* or *condition* of Body from what it was, and reduce it nearer to what it ought to be.

SECT. XI.

Præcautions and Rules,

Appointed for the Sanguine Constitution; or purest State and Condition of Body.

THIS *Constitution* does result from the integrity of the faculties, and due *Crases* of the Parts, performing their offices rightly: When Food is well *elaborated* and *transmuted* in such manner as is proper for each *digestion*; then a good *constitution* and good *habit* of body is established. The Mass of blood

blood then hath its pure tincture, and all the liquors of the body their peculiar *properties* futeable to the intentions of Nature : But if the *Crafes* of the *Parts* be perverted by a *spontaneous* defect and imbecility of the *faculties* ; or otherwise procured to *irregularity*, by bad *food*, *intemperance*, and the *Dietetick Rules* not observed ; then the *alimentary Juices* do degenerate from their purity ; the mass of Blood, and *nervous liquor* are depraved, the constitution and whole habit of body altered and changed for the worse.

The *sanguine* person enjoys the best state and condition of body ; does not abound or is molested with *crude*, *Pblegmatick* or *acrid Cholerick Juices*, or otherwise degenerate ; but hath the *succulencies* of body in their right and proper natures, as is most fit for every vessel and part of the body : hence it is that this person is more *fresh*, *temperate*, *lively*, and *florid* ; of a more *pleasant* mind, and *good disposition*, having pure blood, and other good Juices to supply the Body ; from whence the *spirits* are generated both plentifully, and of a *good* extraction.

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This *State* and *Constitution* of Body is best preserved and continued so from degeneration, by a good *Dietetick Regiment*; disposing all the requisite supports of Life, Customs and Actions whatsoever; that they be *moderate*, *seasonable* and *suteable* to such Natures, contributing their assistance wholly, and not being any wayes detrimental, by their ill management.

The *Sanguine Person* will continue long in that condition and good state of Body; by a due observance of *Dyet*, *Exercise* and *Rest*, *Sleep* and *Watching*, *Excretions* and *Retentions*, *passions* of *Mind*: For any of these irregular and unsuteable, will alter and change the best tempered body, into some other depraved condition answerable to their Causes: as the intemperate *Air* of a hot *Climate*, or sudden change of Weather not regarded; *violent* and *unseasonable* Exercise, *night-watchings*, *ill-dyet*, &c. introduceth a depraved alteration and degeneration of the blood: and therefore most commonly sickness soon follows such injurious Courses. I might here forbid the smoaking of Tobacco; the common *Purgatives* falsely denominated,

nated, but rather and more properly Corruptives ; which stamp an ill impression upon the *parts*, and vitiate the alimentary Juices of the Body : but the injuries procured from Tobacco, and these Drugs, are declared at large in my Tract of the *Scurvy* ; Therefore I need not repeat here.

For the Election and Choice of *Food*, for *quantities* and due *times* in *Eating* and *Drinking* ; for the choice of *Air*, and *place* of Abode ; for *Exercise*, *Sleep*, &c. consonant and most agreeable to this constitution and best state of Body ; are to be sought in the general *Hygiastick Rules* before mentioned, which are most proper and applicable to this *state* and *condition* of Body ; as being the Rule or Standard to measure others by : And by how much others vary from this *temperature* & good *condition* of Body ; by so much are they to be accounted *intemperate* and *deviating* from integrity ; and do therefore require some particular *Rules* or *Exemptions* from the general, to regulate them apart ; because *bodies* in a right and good *state* are not to be governed by the same strictness of *Law* ; but must have some
allow-

allowance and exceptions, which shall be observed in the particular constitutions following.

SECT. XII.

Dietetick Regiment,

Assigned to the Pblegmatick Constitution.

THE *Pblegmatick* Person is such whose nature is not so *vigorous* and *acute* in the digestive faculties; and makes a transmutation of food not so perfect as the *Sanguine*, but something *crude* and *raw*. This Constitution abounding with *superfluous* moisture, and being more cool in *temperature*, (except preternaturally distempered, and the *Archeus* disturbed) commonly hath a slower *Pulse*; not so lively, *active* and *brisk* as the *Sanguine* person; prone to sleep and ease; of colour *paler*; by hot things *benefitted*, by cold things *prejudiced*. And thus it is

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by reason the *vital powers* are remiss and sluggish; the several functions of the body are not performed vigorously and compleatly.

Now this *Constitution* of body being fallen a degree from the integrity of Nature, and swerving from the best condition and state of body, which is the *Sanguine*; and finding by these *Characters* how Nature is defective, and which way declining: You ought so to order all your *actions* and *customs*, as may tend to the *redifying* of this deficiency, and be auxiliary for a *reduction* to the best state; at least prevent what may succeed *worse*, and stop the *increase*. And herein it will be no small advantage, to know what is *assisting* and *helpful* to Nature in this case, and what is *injurious*.

Meats agreeable and convenient for this condition of body, are such as be *light* and *digest* well, because the *Stomachs ferment* is not so *acute*; yet if the *Stomach* covets what is not of *facile digestion*, let it be made *savory* and *seasoned*: And then a *Phlegmatick* raw stomach may better venter upon such. But *Brawn*, *Pig*, *Goose*, *Duck*, *water-toul*,

foul, and such like, are not agreeable to a Phlegmatick Stomach : Also *Eeles, fresh Herrings, Mackerel, Lobster, fresh Salmon, Sturgeon*, are injurious and difficult to be digested. But if you must please your pallate, drink Wine with these meats for a corrective.

Let your dyet be warm Meats, oftner roast then boyled.

Butter, Oyl, and Honey is good for you ; *Mustard, Salt and Spices* are necessary for your use : especially with meats of slow digestion, and that abound with much moisture, and are apt to clog the Stomach.

Refuse *Milk* and *Milk Meats, curd new Cheese, Butter-milk* and *Whey*.

Olives, Capers, Broom-buds, Sampire are good Sauce ; also *Garlick, Onions, Leeks* in Broths, seasonings or Sauces, for a relish, but not raw.

Refrain cold Hearbs and Sallads ; as *Lettice, Purslan, Violet-leaves, &c.* except *Sorrel*, which although cold, yet a sharpner of the appetite : but freely use *Mint, Sage, Rosemary, Time, Marjorome, Parsley, Penny-royal*, and such hot Hearbs.

Abstain from raw Fruits ; *Apples,*

Pears, Plums, Cucumbers, Mellons, Pumpions, &c. But you eat may *Wall-nuts, Filbirds, Almonds* blanch'd, *Chest-nuts, Fiftick-nuts, Dates, Figs, Rafins.*

Drink *strong Beer* more frequently then *small* ; and sometimes *Sack.* Not *French Wine* if you be *Rheumatick.*

Indulge not your self in lying long in *Bed* ; or afternoon sleeps ; and too much *Rest* and *Ease* : they dull the spirits, increafe flegm and superfluous moisture.

But frequent *Exercise*, and moderate abstinence in *Meat* and *Drink* ; are great preservatives of your *Health.*

Chuse a warm *Air* and dry *Soil*, remote from *Waters* ; the best place for your *Abode.*

Hot Baths are profitable ; seasonable and moderate *Venus* a friend : the former cherisheth the spirits, opens the pores for a transpiration and emission of superfluous moisture : the latter sufficates and raiseth the spirits, *alleviates* nature, and helps *Concoction.*

SECT. XIII.

The Choleric Constitution Regulated.

THE *Choleric* Person is more *hot* and *dry* than the *Phlegmatick*; eager and *precipitate* in action; froward, hasty and angry; lean of body and slender: the *Veins* big, a hard *Pulse*, and quick: of colour *pale* or *swarthy*; propense to waking and short sleeps; subject to Feavers, or febrile æstuation upon small occasions.

That some bodies are in this *state* and *condition*, is apparent and certain: but whether by *innate* Principles so disposed, or otherwise procured and *adventitious*; we will not controvert here: but shall proceed as granted, that a *Dietetick* Regiment, *well* or *ill* managed, shall make this person or condition of body, *better* or *worse*. Wherefore I advise such to these observations.

Use a cool and moistning dyet; most

frequently boyled meats, rather than rost or baked; but fryed or broiled meats never.

Eat Broths often made with cooling Hearbs; *Rice-milk*, *Cock-broth*, or *Barly-broths* with *Rasins*, *Currants* and *Prunes*.

For flesh, chuse young tender and jucy; as young *Beef*, *Veal*, *Mutton*, *Lamb*, *Kid*, *Pork*, *Green-geese*, *Turkie*, *Capon*, *Chickens*, and such like.

Observe fish dayes as good dyet: and then you may eat fresh *Salmon*, *Lobster*, fresh *Herrings*, *Crabs*, *Prauns*, fresh *Cod*, *Thornback*, *Soles*, *Plaife*, *Whiting*, *Smelt*, *Oysters*, *Pike*, *Trout*, *Tench*, and other fresh fish; *Eeles* not excepted which are unwholsome to others.

But refrain salt Meats, and dryed; as *Bacon*, *old Ling*, *Haberdine*, *salt Cod*, pickled or red *Herrings*; pickled *Scallops*, *Oysters*, *Anchoves*, *Sturgeon*, *band Beef*, *dryed Tongues*, and such like.

Milk and Milk meats are pleasant and good; as *Custard*, *White-pots*, new *Cheese*, fresh *Cheese* and *Cream*.

For your Sauces use *Verjuce*, *Sorrel*,
Orange,

Orange, Lemmon, Apples, Goosberries, Currans, Prunes, pickled Cucumbers ; as boyled Veal and green-sauce ; rost Veal and Orange ; boyled Mutton with Verjuce and its own juce ; rost Mutton and Cucumbers ; green-Geese and Goosberries ; Stubble Goose and Apples ; Pig and Currants ; Pork and green-sauce ; boyled Chickens with Goosberries or Sorrel-sops ; Calves feet stewed with Currans and Prunes : And your meat thus coock'd, is both food and Physick.

Take a lawful freedom, and please your self with these fruits ; *Citrons, Pomegranats, Limes, Oranges, Lemmons, Quince, Pearmains, Pippins, Cherries, Mulberries, Grapes, Damsons, Bullaces, Prunellaes, Respafs, Currans, Barberries, Strawberries :* they cool and quench thirst, contemperate and aswage hot cholerick humours, and give a great refreshment to the parched spirits.

Eat Sallads of *Lettuce, Sorrel, Purslane, Spinage, and Violet-leaves ;* they are medicamental aliment ; but be sparing in *Mustard, Salt and Spices.*

Butter-milk, Whey and Sider allayes preternatural heat ; checks the effre-

The Cholerick Constitution.

nation of Choler, and are refreshing.

Refuse the fat, and brown out-side of meat: also the crust of Bread: and be sparing in *Butter* and *Oyl*.

Drink *Wine*, *Spirits*, and *strong Liquors*, but as *Physick*; to refresh and assist a weak stomach, and not otherwise.

Fast not, but satisfy the Stomach when it *vellicates* and calls for meat; biting *choller* must have something to feed on, or it will disturb the body.

Cherish and indulge *sleep*, it cools and moistens; but let it not exceed in length, which puts Nature by her due times for necessary evacuations.

Too eager and constant in *study*, or late sitting up: both *exasperates* this condition of body, and makes it worse.

Use very gentle *Exercise*; be not laborious or toying, but take your *ease*; avoid *violent* motion, for it fires the spirits, and heats the body, which is very injurious to this Constitution.

Frequent *venus* is most pernicious.

Cold Baths is profitable, and refresheth much; by cooling the *blood*, allaying the spirits, and concentrating them.

Banish *anger* immoderate *care*, *peevishness*

visibleness and *fretting*, which discomposeth the spirits, heats and wasts them; augments *Choller*, dries the body, and hastens old Age.

Refrain *Tobacco* as a very injurious custom; it exasperates *Choler* by heating, drying, and evacuating *dulcid Pblegm*; which contemperates, bridles and checks the fury of *acrid bilious humours*.

SECT. XIV.

The Melancholy Constitution, Stated and Cautioned.

BY *Melancholy Constitution*, I here understand such a condition of body, as is procured, and most commonly is the consequent of *habituated Melancholy*, or a *melancholy heavy Soul*, and a *dyscrasied Spleen*.

To pass by the controversies that might arise here from the distinction of *melancholly* by the *Galenists*, as one of the four *constituent humours*; I shall take for granted on both sides, as well
Chymists

Chymists as them; that the aforesaid causes do beget such a *constitution* or *condition* of body, as may well require a peculiar *Dietetick Regiment*, as an alay or mitigation of those *preternatural Symptoms* that necessarily follow such *Causes*: at least that they may not be aggravated by an injurious course of living.

A *melancholly, studious* and *sedentary* life, does much abate and suspend the *emanative vigour* and *activity* of the *Soul*, equally distributed (*géométricè*) amongst the several *faculties*, as the spring of their motion and actions: from which abatement and depression of their power, the *functions* are not *discharged* so exactly and unblamably; but more or less, according to the aggravation or *intention* and *remission* of those *Causes*. Now as the *Spleen* is more eminently the seat of that *passion*; and commonly a part most apparently injured, leading the rest into disorder: We shall appoint such a government, or prudent election and modification of such things comprised in the *Dietetick* part of *Physick*; as may best sute with such a condition of body.

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The *melancholly splenetick* person, whose digestive faculties are *debilitated*, must feed more tenderly and nicely than another; else that *flatulency* and *oppression* (which commonly does attend this condition of body) will be aggravated and much more molesting: For by a gross and plentiful feeding, are those evils increased.

Let not your common *diet* be of such Meats as are hard and difficult to digest; that lie long upon the stomach, and require a strong *incising ferment* for *separation* and *transmutation*: as Meats *long salted, dried, fried, or broyled, &c.* but keep to such as are *light* and of *facil* digestion, that soon yeelds in *fermentation*, and is *transmuted*, without great labour and trouble. Meats thus distinguished, you will find set down in the 59, 60, and 61 pages preceding, where you may make election.

If you have a hot and dry costive body, use *Barley-broths*, with *Prunes*, *Rasins* and *Currans*: and you may eat sometimes *Pippins*, *Permaines*, *Cherries*, *Respas*, *Straberries*, and such like good fruits to cool and moisten.

Take not a *full* meal at Supper, nor
late;

The Melancholly Constitution.

late; but eat *sparingly*: And if that be too much, as may easily be discovered, then forbear Suppers wholly.

Capers, Broom-buds and Sampire, are good Sauce; they please the Pallate, quicken the Appetite, open Obstructions and help Digestion: all which are profitable for this condition of body.

Also *Borrage, Bugloss, Endiue, Chicory, Baum, Fumiterry, Mary-gold-flowers, Violets, Clove-gilliflowers* and *Saffron*, are of good use.

Drink *Sider* sometimes, and small *White-Wine*; also *Whey*, if your stomach agrees with it.

Keep the body *soluble*; your Head will be more free from *pains, fumes*, and *heaviness*: Also the lower Region of the Body will not so frequently be disturbed with *flatulent rumblings, distention* and *windy eruptions*.

Cherish *Sleep*; it refresheth the spirits, pacifies a troubled mind, banisheth cares, and strengthens all the faculties: but *tiresome waking* in the night, is a great enemy to a melancholly person.

Fly *Idleness*, the Nurse of Melancholly; but exercise often, and follow

low business, or recreations.

Walk in the green *Fields, Orchards, Gardens, Parks*, by *Rivers* and variety of places.

Change of *Air* is very good.

Avoid *solitariness*, and keep merry Company.

Be frequent at *Musick, Sports* and *Games*.

Recreate the spirits with *sweet, fragrant* and *delightful* smells.

Banish all passions as much as in you lies; *fear, grief, dispare, revenge, desire, jealousy, emulation*, and such like.

Opus est te Animo valere ut Corpore possis.

Give not your self to much *study*, nor *night-watchings*; two great enemies to a melancholly person.

Refrain *Tobacco*, though a seeming pleasant Companion; the *phansie* is pleased but for a *short time*; and the ill effects are *durable*.

SECT. XV.

The various Dyscrasies or Passions of the Soul in general.

MAN is made up of two grand Parts, *Soul* and *Body*: the one *Active, ruling and governing*; the other *Passive, obeying and instrumental*: The one hath its due *Craze, tranquility and placidness*: The other due *organization and fabrication*: But both are subject to disorder, discomposure, and inaptitude, for the regular performance of their Actions and Offices.

Great discoveries have been made of that Part of *Man*, which presents it self to the eye: We have viewed his *Fabrick*; and I may say exactly, Witness the excellent *Anatomical* pieces that are extant, wherein are discovered and laid open all the contrivances of this rare *Machine*: But the *Spring* that sets all on work; the *intrinsic* mover, the *Soul*, lies much in darkness, and acts as it were, behind the *Curtain*. Whose

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deficiencies and aberrations are little taken notice of, except in the irregularities of *passion*; and then only in relation to *divine* and *moral* rectitude: And therefore in our Physical Discourses, I find the Body to be accused of infirmity and failing throughout the *Catalogue* of Diseases; and that the *indisposition* of *Organs* to act, is the *sole* or *main* cause of the irregularity and deficiency of the Functions. And that the *habit* of the Soul to act *ad extra*, does depend wholly upon the *capacity* and *aptitude* of the instrumental parts.

But I am otherwise perswaded to believe: That as there is great difference of *Souls* in *divine* and *moral* goodness; why not then in *natural* abilities and integrity, relating to *health* and *sickness*? And therefore it is very rational to assert, that many defects or disorders in the Functions, and ruinous decayes of the Body, does arise and spring forth from the *pravity* and *debility* of the *Soul* by its lapsid nature: And that the first motions, *ab intra*, or *emanations* of the Soul, are and may be infirm and vicious, when the *Organs* are in their rectitude and aptitude for regular motions.

ons. But to clear this out, and prosecute it to the full ; I must ravel into the whole Doctrine *de Anima*, and assert contrary to the old *Philosophy*, (which will be found very erroneous) but that will take up a whole *Tract*, too big for this place ; and must be the work of another time. Therefore I pass on.

Passions of mind may be considered, either in relation to what is *divine*, *moral*, or *natural*. *Passions* respecting the two first, are either *good* or *evil*, as their *object* do's distinguish them : but in the latter they are ill, and produce bad effects, as they in degree are more or less *turbulent*, *violent* and *durable*. What concerns the *Passions* in the two former respects, is not our business in hand ; but as they stand in relation to *Health* and *Sickness* ; what disorders they produce in the regular *economy* of the Body, how the Functions are depraved, debilitated or suspended by them is our task.

The Diseases or *Dyscrasies* of the Soul most *visible*, are the *perturbations* and *passions*, wherein the Soul is put by her *genuine* state of placidness and serenity ; and that *equanimous* distribution

bution of her energy into the Members and Parts of the Body, from thence disordered and disproportioned. *Passions* draws off the Soul from exercising and executing the *functions* of the Body: For whereas the power of the Soul is *equally* or *proportionably* divided into all the *faculties* in her natural *placed* state and government: On the contrary, when *Passion* is *predominant*, much of that power is drawn away, and expended in the prosecution and support of this *Passion*.

Passions puts the spirits upon several motions: sometimes *contracts* them, as in *Grief*, *Fear*, or *Despair*: Sometimes *dilates* them as in *Joy*, *Love*, and *Desire*: Sometimes drives them *furiously*, as in *Anger*: wherein also the humours are *fluctuating* sometimes this way, and sometimes that way; according to the nature of the *Passion*, which hath its peculiar *motion* and *current*. And as other Diseases have their *Diagnostick* Signs to distinguish them, and whereby they may be known: So likewise the *Passions* have their *peculiar Characters* of distinction; that it is not difficult to know under what *passion* a man labours.

We judge of other sicknesses very much by the *Face*, what alteration there: So by the *Countenance* we may know what *Passion* is *predominant*; each putting on a different *aspect*, and presenting it self in another *shape* and *visage*.

Passion in *excess*, although it be the perturbation and *sickness* of the mind; yet it is not confined there, but is *communicated* to the *Body*, which partakes and shares in the *morbous* effect. If the *Mind* be distempered and discomposed, the *Body* cannot continue in *health*. The *Soul* and *Body* are so interwoven with each other, and *conjunct* in their Operations, that they act together, enjoy and suffer together: They are so linked and conjoyned, as Partners of each others ill and wellfare, that the one is not affected, but the other is drawn into consent; mutually acting, enjoying and suffering until death. Hence it is, a diseased *Body* makes a heavy drooping mind; and a wounded, disturbed or restless mind, makes a youthful healthy body to decay and languish. Who therefore desires the health and wellfare of the body, must pro-

procure Ease, Rest, and Tranquility of
mind.

Ἀδύνατον ἡμῶς ψυχῆς ἐκείνης,
μὴ ἔχει σῶμα αὐτῇ συνῶν.

That you may the better know, and rightly understand how *passions* of the *mind*, redound and reflect upon the *body* to the decay and ruine of it, and *abbreviating* mans life.

First, Consider that the *Body* without the *Souls* energy, is dead, and moves not at all : by vertue of the *Souls* conjunction with it, and *informing power* ; the *Body* acts with various motions and operations ; and according to the *activity* of the *Soul*, with *organical* aptitude and fitness of the *Body*, is the exquisiteness and perfection of their operations : The *Soul* then is *Agent*, the *Body* *passive*, receiving the influx virtue and power from the *Soul*, who is *Rectrix* and *Gubernatrix*, to whom the Rule and Government belongs. It is evident therefore, since the *Body* cannot act any thing of it self for its conservation, without the energy and assistance from the *Soul*, whose care is for the regulating and moderating the *Body* in all actions *external* and *internal* ; then the

distractions, inactivity, wanderings, and neglects of the Soul, does tend to the subversion of this due order and government; and consequently the ruine and dissolution of the body, which requires a constant supply of daily reparation, and a *regular tuition* for its support and maintenance.

Now the Soul transported by passion from its *genuine Crasis* of placidness and tranquility, and reduced into a *turbulent, unquiet and distempered* state; is that condition of incapacity and unfitness for government for the time being; and many damages arise thereby, as in each passion particularly hereafter will appear.

In a *threefold* manner the *Soul* is put besides her self in the regularity of *rectory*, and is incurious of the wellfare of the Body.

First, The *Soul* is either carried away by some *delightful object*; as for something vehemently desired; and deserting, as it were, the body to follow after that thing desired and coveted; *extending* her power and strength out of the body, to lay hold, if possibly to obtain, and bring within the
Sphere

Sphere and Circle of her enjoyment, as in the *Passion of Love.*

Or *secondly*, The *Soul* is in *fury* and disquieted within, by the apprehension of something assaulting and disturbing; to which the *Soul* hath a *contrariety* and *antipathy* against: as in the *passions of Fear, Hatred, Revenge, Anger*: And this disquietude and disturbance is continued by representations of their causes in the *phantasie*; which still present themselves to the *Soul*, by way of a fresh *assault*, which feeds the *Passion*, and continues the *Distemper*.

Or *thirdly*, The *Soul* is languishing, heavy and inactive, altogether *indisposed* to the government and tuition of the body; and perhaps desirous to be *discharged* and shake it off, being weary of the burthen; taking no delight in their *partnership* and society, as in *melancholly despair* and *grief*. In all which cases you shall find the *Body* to suffer great *prejudice* and *detriment*.

In the *first Case*: When the *Soul* alienates her self, wanders away with a *vehement desire* to procure and obtain any thing most agreeable and delightful,

the Soul, as it were, *contracts* her self, and *unites* all her force; stands at *sub* *bent* after this beloved; dischargeth all her thoughts upon it, and spends her strength in *desire* and *longing*; until at last she pines away with a tedious and starving expectation, if the beloved thing be not obtained. In the interim the *economy* and government of her own *mansion* the Body is neglected; the spirits, which are accounted the Souls *immediate Instruments* in every Faculty, at least a considerable part, is inticed away, and called off from their proper and peculiar *works* and *duty*; perhaps to enlarge and increase the *vigour* of some other *faculty*, more *immediately* subservient and attending the Souls new design and business; preferred far before a good *concoction*, due *excretion*, *nutrition*, *seasonable rest*, or what else; and those *spirits* remaining which have the burthen of these duties *incumbent* on them, have so small and inconsiderable support and supply of *influence* from the Soul, to direct and back them in their performance; that the *functions* are executed *weakly* and *depravedly*, to the

the great prejudice and damage of the Body.

Concoction now is not so good, nor the *Appetite* so quick; the *stomach* calls not for a new supply, as yet not being well discharged and quit of yesterdaies provision: the *stomach* now is weary of dressing and preparing long Dinners for the Body; *Lenten* and *fasting* dayes are its vacation from trouble.

Separation now is not so good; the *excrementitious* and *nutritious* part walk hand in hand together, and pass without contradiction or due examination: the *watch* now is not so strict at the *Ports* and privy passages, to discern what is fit to pass *this way*, and what the *other*, or what to reject and keep out; but *promiscuously* receive what presents it self.

Distribution now is not so good; *Aliment* tires by the way, wanting *spirits* to convey and bring it to its journeys end; and exercise to jog it on through the *angust* Meanders, and more difficult passages.

Sanguification is now degenerated and vitiated; the preceding requisites

and fit *previous* disposition in order thereto, being wanting.

Membrification or *Affimilation* is now changed for a *Cachectick* and depraved habit.

Excretion and *Evacuation* of what is superfluous and unfit longer to be retained in the body ; is not sent away in due time, but stays for a Pals ; the *Governess* is now taken up with other matters ; neglects due orders and commands to the *expulsive faculty* for their emission.

All necessary and wholesome *Customs* are now neglected and disregarded : the Soul too oft is wandering and gadding abroad, and best when she is roving from home ; but neglects the *airing* of her Cottage, and perfuming it with fresh *atherian* breath. The Soul is now always restless and disturbed ; nor shall the *Senses*, her *Attendants*, take their due *repose* ; but keeps an unquiet house at midnight.

In the *second Case* : The regular and due order of government in the Body is subverted and changed ; when the Soul in the forementioned passions, of *Fear*, *Anger*, *Hatred*, and *Revenge* ; is disturbed

sturbed and *alarum'd* by the assault, approach or appearance of some evil or injury: the *Soul* then summons the *spirits* together, and commands them from their common duties; calls them to her *aid* and *assistance*, for security from danger, to repulse the violence offered, or revenge the injury; hurrying them here and there, from one part to another in a tumultuous manner, if the assault be suddain and surprizing: sometimes inward to support the *heart*, to give courage and resolution, which by their suddain concourse and confluence to the Center, causeth great *palpitations*, and almost *suffocation*: or else commanding them to the out-works; into the external parts, to repel the invasion and violence of the evil presenting or approaching, or to revenge the quarrel: the *Hands* and *Arms* then receive a double or trebble strength; the *Muscles* being full and distended with agile *spirits* for their activity & strength in motion. The *Eyes* then are staring full, and stretch'd forth with a croud of *inflamed spirits*, darting forth their fury, and spending their strength upon the Adversary and Object of their trouble

ble. The *Tongue* then is swelled with spirits and big words, that wanting a larger room for vent, tumbles out broken and imperfect speeches, and scarce can utter whole words. The *Legs* and *Feet* then have an Auxiliary supply, and double portion of *spirits* conveighed into their *Nerves* and *Sinews*, to increaseth their agility and strength, to come on or off. But in the mean time the *Heart* perhaps is almost fainting, so long being deprived of, and deserted by, those lively *vigorous spirits*, which did inhabit and quarter there for its *Life-Guard*, protection and support; but are now called off their *Guard* and common duties, employed in Forreign Parts, commanded here and there as the *emergent* occasions presents it self to the *Governess* of this *Microcosm*.

In the *third case* mentioned: the due order, government, and necessary execution of offices belonging to the wellfare and maintenance of the body, and preservation of life, is neglected and weakly performed.

When the *Soul* being darkned and overspread with a cloud of *sadness*, betakes her self to a fullen *incurious recumbency*

lumpency and retiredness; willing to resign up and cast off the government and tuition of the body; and as a burthen which she now delights not to bear about, begins to loose her hold, who before had embraced and clipt so close; suspending the virtue of her *energy* and vigorous *emanations*; acting faintly and coldly, those necessary mutual performances, without regard to their former friendship, or their future conjunct preservation. The *Body* now begins to sink with its own weight, and press towards the *Earth* the natural place from whence it came. That ætherian spirit which before had boyed it up, and took delight to sport it to and fro; is now ready to let it fall and grovel downwards, to leave it whether it must go. The wonted *pleasures* of their *partnership* and *society*, is now disgusted and rejected: *Food* now hath lost its *relish*, and is become unsavory: *Sleep* which before was pleasant, as a holy day in the fruition of rest and ease, is now composed of nothing but troublesome unquiet *dreams*; linked together with some fighting intervals, to measure out the weary night by. *Exercise*

ercise and sporting Recreations is now accounted druggery and laborious toying: unwilling is the *Soul* to move her yolk-fellow, farther then the enforcing *Law of Nature*, and necessity commands and urgeth. Their joynt operations which before were duly and unanimously performed; are now *ceased, abated, or depraved*, by the *retraction, reluctance* and indisposed sadness of the *Soul* to act: the wonted *vigorous* emanations of the *Soul*, and her radiant influence upon the spirits is now suspended, subducted and called back. These ministring attending *Spirits* and nimble *Agents*, which at a beck were alwayes ready, agile and active in the execution of her commands; now want Commands to stir, and Warrants to act by: but in a *torpid and somnolent* disposition, unfit for action, and the exquisite performance of their duties, and in a *sympathizing* compliance with the *Soul*, the *excitrix* and *rectrix* of their motions; are ready to resign their Offices, and give over working; that what they now do, is faintly and remissly performed, with much deficiency and depravation. When the *Soul*

is-pleased and merry, the *spirits* dance and are chearful at their work; but when she droops and mourns, the *spirits* are dull, heavy and tired, the *Functions* weakly and insufficiently executed.

From the preceding Discourse may easily be collected; that the *Distempers* and *Alienations* of the Soul from her genuine *Crasis* of serenity and quietude, is of great disadvantage to *Health*; for as much as the necessary *Functions* of the Body from hence are disordered and insufficiently performed; these perturbations also, impressing upon the Body various *preternatural* effects; forming the *Ideas* and *Characters* of Diseases upon the *spirits*, are by them communicated, implanted and propagated in the body: likewise the *morbifick* Seeds, and secret Characters of Diseases which lay dead and inactive; are by the *economical* disturbance and perturbation of mind, awakened, moved, and stirred up to hostility and action, which otherwise would have layen dormant: as by grief, fear, anger; hysterical passions, swoonings, epilepsies, &c. are often procured: and it is evident, and commonly observed by infirm and dis-

diseased people ; how passion *aggravates* and heightens their distempers ; and according to the *temper* of their *mind* will their bodily infirmities be *aggravated* or *abated*.

I shall draw up this Discourse into three *Carollaries* ; being the *Epitome* of what hath been asserted and aimed at.

1. There is no *perturbation* or *passion* of mind, whether little or great ; but it works a *real effect* in the Body more or less, according to the nature and strength of the passion ; and by how much the more *suddain*, *great*, *often*, and of *longer duration* the passion is, by so much are the impressions and effects worse, more durable and indeleable. You cannot be *angry*, or *envious*, or *melancholly*, or give way to any such passion, but you cherish and feed an enemy that *preys* upon your *life* ; and you may be assured that passion makes as great, nay greater alteration within the body, then the change of your countenance appears to outward view, which is not a little ; although but a shadow or reflection of the inward distemper and disorder : And were it possible by any *perspective* to see the alteration

ration and discomposure within made by a passionate troubled mind ; the *prospect* would be strange, and much different from that *placidness* and *tranquility* of an indisturbed quiet Soul.

2. Strong and vehement passions or affections of the mind too intent upon this or that object, whether *desirable*, and to be enjoyed, or *formidable*, and to be avoided ; *alienates*, *suspends* and draws off the wonted *vigour*, *influence*, and preservative power of the Soul due to the body ; whereby the *functions* and necessary operations are not duly and sufficiently performed, but *intemperately*, *remissly*, and *weakly* : Nor is the damage onely privative, but also introduceth and impresseth upon the spirits a *morbifick Idea*, which is *ens reale & seminale*, producing this or that effect, according to the nature and property of the *Idea* received, and aptitude of the recipient subject. *Phantasies* and *Idea's* are let in naked, but they streight are invested and cloathed in the body, have a real existence, and are *entia realia* ; though at first conception but *entia rationis* : as the longing of a *pregnant Woman*, being but the
Idea

Idea of a thing in her mind, begets various and real distempers in her body, if not soon satisfied; and sometimes *characterized* upon the *Embryo* in the *Womb*. Likewise a good stomach is taken off its meat suddenly, by the coming of some unwelcome bad news; the appetite is gone, now the *Soul* is *disquieted*, and the Body really affected and altered: Let this sad *tydings* be contradicted, and the Soul satisfied of the truth to the contrary; it sets a *new impression* upon the *spirits*, they strait are *cheared*, *lively* and *active*; the stomach calls for meat and drink, and the faculties restored to their wonted operations. Whereby it appears, the two passions of *joy* and *grief*, as they are *opposite* in their *objects*, so are their effects wrought in the Body, as far distant and different.

3. A *cogitative* or *contemplative* person to intent alwayes, or unseasonably employing the mind seriously and eagerly either in *real* or *fictions* matters, *fabricating Ideas* upon the *spirits*; disturbs and hinders other necessary offices and operations conservative of being, enervates and weakens their performance

formance in duty, impares *Health*, and hastens *old Age*: but those that live most *incurious*, and void of *studious* thoughts, too *serious* cogitations, and *disquieting* passions; preserve the strength of Nature, and integrity of all the Faculties; protract the *verdure* and *beauty* of youth, much longer from declensions and decay: for by how much the *rational faculty* is over busie, disturbed and intempestively exercised; drawing the full vigour of the Soul into the discharge of that faculty, and robbing other inferiour functions of their necessary influential supply, and emanative power from the Soul; by so much the other faculties are impoverished and abated; their executions more languid and depraved: and therefore it is a close Students life; a careful or passionate mind, disposeth to, and introduceth many infirmities; enervates and debilitates nature, abbreviates and shortens her course.

L

SECT,

SECT. XVI.

Perturbations or Passions of the
Soul particularly.

Of Anger.

THIS Passion is a great Disease, if we consider the *preternatural effects and alterations* it maketh: for the *functions* of the body are *disordered* and *discomposed* by it, and the whole man changed from what he was. In giving judgement upon Diseases, so much worse is that person to be accounted, whose *alteration* is *greater* from what he was in a state of *health*; and as the *functions* perverted are *more* in number, and *superior* in dignity.

This *Disease* does not take up one *particular* part for its quarters; but it *seaseth* the *whole* Man. All the *Faculties* are *disordered*, and every *part* is *discomposed* and *disturbed*. Take a

view

view of an *angry* Man ; or rather a Man in the *fury* and *perturbation* of *Anger* : his *Reason* is supprest or suspended ; he acts not rationally, but as a *mad* man : his *face* is changed ; his *eyes* staires and sparkles ; his *Tongue* stammers ; his *Heart* pants ; his *Pulse* beats high and quick ; his *Breath* is almost gone ; the *Blood* and all the *Humours* boyl ; and the *Spirits* are agitated to and fro by *gusts* like an impetuous Wind ; he *trembles* all over, and this *storm* shaketh the whole *Fabrick* of mans body.

Surely this is a *great Disease*, that thus discomposeth, and puts the *whole man* out of frame and order : such storms as these do much weaken and *enervate* the ability of the Faculties ; disorder their regular performance and discharge of their Offices ; but more especially infirm *Parts* are made sensible of the prejudice, and *cholerick* lean bodies. An *inflammation* of any *particular* part is a great Disease ; but *Anger* is an inflammation of the *whole* ; and were this distemper to continue *long*, a man were in as much danger of *life*, as in the highest *Feaver*. Therefore take the *Poets* counsel.

Principiis obsta —

— *Ne frena animo permitte Calenti.*

Stat.

Fear.

Fear whether *suddain* and violently seazing, or *gradually* approaching and threatning an evil to come : both enervate and debilitate Nature.

Fear suddainly surprizing, chaseth the *spirits* to and fro from their residency and faculties, sometimes *compressing* and driving them to the *heart*, causing violent palpitations and suffocation : or *scattering* them from the Fountain of Life, into the external parts, making a dissolution almost to *exanimation*.

Such frightful *surprizes* as these, are very dangerous, and seldom happen, but they leave some sad *Characters* and *Impressions* behind. Against this *fear* there is no remedy, having surprized and seized the Person before *deliberation* can *interpose* to prevent it, or preparation made courageously to meet, or valiantly to stand against this shock of *terror*.

Fear that gives warning before the evil

*Etiam
fortes viri
subitis
terrentur.*

Tacit.

evil comes : and threatens as yet afar off: that *Soul* which then yeelds up her *courage* and strength of resistance, is *disarm'd* by her own *phantasy*, and *vanquished* by her self: is conquered with nothing in *Being*, but with the *fear* of something that *may be*. The evil, although to come, and possibly may be prevented and *never come* ; yet it is made a *present* calamity : the suggestions being received, and the *Soul* sinks under them ; make a *pressure* upon the *Soul* as really afflicting as the evil it self.

*Multos in summa pericula
misit timor ipse mali.*

LUC.

Such *fears* as these ought to be chased away, and manfully resisted ; that which *may be*, is as far from us sometimes as that which *never shall be*. The fear of things that *never come* ; are ten to those that come to pass.

Quid juvat dolori suo occurrere ?

Satis citò dolebit cum venerit. SEN.

As *Anger* swells the *Soul*, and thrusts forward the *spirits* into the exterior parts, to oppose and to revenge the ill : On the contrary, *Fear* makes the *Soul* to *shrink*, and the *spirits* to give back.

back. By this contraction of the *Soul*, her wonted *vigorous emanations* in all the faculties are suspended; whereby the functions of the *Body* are remissly and depravedly performed: the *spirits* retire inwards, the *face* grows pale, wan and thin; and the *Soul* pines and languisheth with the *apprehension* of a seeming future *evil*, and the prospect of a *dubious impending fate*.

Plura sunt quæ nos terrent quam quæ premunt; & sæpius opinione quam re laboramus.

What if the evil threatned be too great for you to encounter with now: yet either your power may be *enlarged* before it comes; or that may be *lessened* and *reduced* within the compals of your *ability* to resist, and power to contend with.

*Quicquid humana ope majus est,
Dus permitte curandum.* Symach,

Care.

Care is a mixt *passion*, made up of *Desire* and *Fear*. There is in *Care* a desire of *getting*, and a fear of *losing*; the anxiety between these two, *enervates*

vates and weakens the strength of the *Soul*: she spends her self in *projection* to *acquire* and get: and labours continually also under the *fear* of *loss*: either of that *already gotten*, or of that which is in *possibility*, and *likely* to be obtained.

Being thus disquieted, and alwayes in an unsatisfied condition; the *Body* is enfeebled and checkt from thriving: *Meat* and *Drink* will not nourish, if they be not changed duly, in the digestions, and *assimilated* into the substance of the *Body*, by the *energy* of a vigorous *Soul*, in a placid state of government; not drawn off *unseasonably* and constantly, with *perplexing* thoughts. Alwayes plodding in *mind* is not good: if your *purse* gains and thrives by it; I am sure your *body* looseth and grows worse. The *Poet's* advice in this condition is good sometimes, being discreetly used.

Nunc vino pellite curas. Hor.

And another well admonisheth from *perplexing* your selves with future contrivances and provisions:

Hodierna cura tantum;

Qui cras futura novit?

Anacr.

An

An undisturbed free *mind*, not loaded with the thoughts of many years to come, but bearing onely the burthen of the *day*: holds out much longer, and preserves the faculties in strength and vigour: but *immoderate* care, and a *thoughtful* life, wears out the faculties much sooner; *tires* the spirits by denying them their due times for refreshment, rest and ease; disables them from duty, and the true performance of their Offices; heats and wastes the *spirits*, and *exsiccates* the nutritious juices of the Body; which changeth a fresh countenance into *paleness*; degenerates a good Constitution, and pines the Body: but most injurious to *thin, lean, and cholerick* Persons. Those too much thus addicted, and cumbred with careful thoughts, may sometimes imitate this example for a Remedy.

Nunc potemus leti jucunda confabulantes;

Quæ vero post erunt, diis sint cura.
Theog.

Revenge, Jealousie, and Envy.

These Diseases of the *mind* are as
painful

painful Ulcers, continually lancing, corroding or inflaming: they gnaw and eat like a *Cancer*; they take away the nourishment from *food*, and refreshment from *sleep*: the anguish of these *sores*, render every thing unpleasant and unserviceable for the wellfare and support of the *Body*: so that these *sicknesses* of the *mind*, make the *Body* to pine and languish, introducing a secret Consumption, wasting the Spirits and nutritious moisture, and enfeebling all the faculties.

Revenge (besides the trouble and disquietness of spirit) exposeth a man to a *greater mischief*, then what he hath received.

Multis se injuriis obicit, dum una dolet. Sen.

Jealousie is a secret tormentor, that gauls the *mind* with continual *suspition*, and raiseth *suggestions*, that afflict the *Soul* with *anxiety* and *restlessness*.

Envy is a *Wolf* in the *Breast* that must be satisfied, or it sucks the *blood*, and feeds upon the *vitals*. This *Disease* pines and starves a man in the midst of *plenty*: and he *withers* away in the *Sunshine* of anothers prosperity.

Invidus alterius rebus marcescit opimis.

Hor.

These

These *perturbations* and *Diseases* of the *mind*, will not let the *body* thrive; for if that be *sick*, the *Body* cannot be in *health*.

Love and Desire:

These two, although they seldom go alone; and *desire* follows close at the heels of *Love*: yet they may be separated and distinguished thus. *Love* is a delight, complacency and suteableness with the thing loved.

Desire, is the longing for, or stretching forth of the *Soul* to obtain, procure and bring into enjoyment. *Desire* gives wings to the *Soul*, and seemingly transports and brings her to the thing desired: so that all her strength is spent in *out-goings* and *stretchings forth* to obtain and joyn with the object of desire.

—*Quò non possum Corpore, mente feror.* Ovid.

Love and *Desire*, being inordinate and impetuous, seldom goes alone, but is attended with other Passions: as *Hope*, *Fear*, *Melancholly*, *Despair*, one or more for their consorts, with which the *mind* is *racked* and *torn*, and variously affected

affected as the several *Passions* acts their *Parts* by turns. Sometimes *Love* is *bold* and *venturous* ; at another time *cowardly* and *fearful* : sometime *hoping*, and sometimes *despairing* ; sometimes *brisk*, and sometimes *sad* and *heavy*. So that the *Soul* is tossed up and down, and filled with the disquietness of successive mixt *Passions*, attending upon *Love* and *Desire*.

Nor is the *Soul* onely disturbed and hurried away by this *Passion* of *Desire* ; but the *Body* also is restless and unquiet : going from one place to another ; being not satisfied *Here*, turns away, hoping to find more content *There*. *Desire* is very solicitous and troublesom, and importunate at *unseasonable times* ; so that the *bed* does not give rest and quiet sleeps, but is tossing and turning there from *side* to *side* ; and when *up*, cannot stand still, or sit still ; this thorny desire is alwayes *spurring* on from one place to another ; but which way to take, this giddy *Passion* cannot well resolve : notwithstanding these perplexities, the doubts and difficulties of obtaining, the *Soul* is led away with an *ignis fatuus* of fervent zeal ; deserts her own

own mansion, the Body, and follows after with an eager prosecution of *enjoying*; never at home but as a *Prisoner*, and Prisoners are but bad house-keepers: the *body* needs must languish and decay, when the Soul thus delights and strives to run away.

By the continuance of these Passions *interfering* and *complicating* with each other; the regular *economy* and *tuition* of the Body is neglected; that decays, grows lean and consumptive: the *face* grows pale, the *appetite* abates, and *sleep* departs, or is but short and interrupted with troublesome *dreams* and *wakings*: the vigour and strength of the faculties is *spent* in *desiring*, and by the *disquietness* of the other attending *Passions*.

For a remedy and check to the *impetuosity* of this inordinate affection and immoderate desire; take these *considerations* to calm, allay, and regulate your passion.

First, That you cheat your self in setting too *high* a *price* upon the *object* of your affections, and lay out more in *expectation* than the *income* of your desire obtained can possibly make a return: that

that it is far greater *in non habendo*, then it will be *in fruendo*; it will be much less when you have, then it seems to be now you have it not.

Secondly, That the *Delirium* and fervency of your desire, does not hasten the accomplishment of your aymes, but rather *retards* or *frustrates*: for the extremity and strength of *passion* debilitates and suppresseth *Reason*, the chief contriver and manager of your design; puts you upon *inconsiderate*, *immature* and *rash* attempts; and makes you more *unfit*, *incapable*, and *unable* to effect your purpose; for *Passion* is always *spurring*, but *Reason* hath its *stops* and *pauses*, keeps due times for onsets and progress.

Thirdly, That prudent and vigorous *action*; not innane hungry *volition*, or thirsty *desire*, though ever so great, can acquire the satisfaction of your hopes.

Fourthly, That the *ardency* & *height* of *desire*, will not *imbetter*, *sweeten*, or add to the height of your *enjoyment*, but rather *abate* and lessen it in your account and esteem: for what thing soever you purchase, and are mistaken and deceived in, you will not value at that

rate

rate you *first* prized it, but at the worth you *now* find it. Vehement and lofty desires scrow you up to such a height of expectation, *mountain high*; but you must descend into *fruition*, that's low as the *valley*; and when you find your self in a *bottom*, and your *Sails* not so filled and puffed out, as formerly by the fresh gales and blasts of a strong desire; your top-sails then begin to *flap* and *flag* when you come in to the still calm of *fruition*, and your lofty spirits and high thoughts will *lower* again when you Anchor in the *Harbour of Enjoyment*: for in *appearance* it was great, when at a distance seemingly; but now you are come *nearer*, it is much less and *inconsiderable* really; and what swelled you full in the *prosecution* of attaining; will not fill you now with *satisfaction*, but prove *aery* when you grasp it, and soon emptied in enjoyment.

Non ea
jam mens
res habenti,
quæ de-
sideranti
erat.

Fifthly, That *statutum est*, it is appointed you *must*, or you *must not* obtain the thing desired; which to a *rational creature*, is sufficient without other Arguments, to *qualifie*, moderate and *blunt* the keen edge of *desire*, and *curb* the violence of an impetuous affection: but
not

not to *cowardise*, daunt or stop a laudible active prosecution, to attain a noble, *virtuous* and lawful end, with a moderate *submissive* desire.

— *quisquis in primo obstitit*

Repulitque amorem, tutus ac victor fuit.

Sen.

*Qui blandiendo dulce nutrit malum,
Serò recusat ferre quod subiit jugum.*

Melancholly, Grief and Despair.

These *Passions* being neer alied, we may rank them together, as the *Companions* and *Attendants* upon *adversity* and *misfortunes*: whose properties are to rob and steal away from the *Soul*, that *vivacious* enlivening power, which roborates and quickens all the faculties in the *Body*. When these *Passions* are predominant, the *energy* of the *Soul* is abated, and all the *functions* insufficiently, weakly and depravedly performed.

A dark Cloud of *Melancholly* overspreading the *Soul*; suffocates & choaks the *Spirits*, retards their *motion* and *agility*, darkens their *purity* and *light*: these instruments in each faculty being thus disabled, their offices in every part of
the

the body are faintly executed, whereby the whole body decays and languisheth: witness the common symptoms of a dejected sad condition: a pale thin face, heavy dead eyes, a slow weak pulse, loss of appetite, weakness, faintness, restlessness; a weight or compression about the region of the heart, with continual sighing or palpitation: these are the effects wrought in the Body, by Melancholly and Grief, which are to be avoided as great decayers of Nature, and great enemies to Beauty, Health, and Strength.

Hope, Joy and Mirth.

But embrace and cherish these, as the supports of your life; which raiseth the Soul to the highest pitch, and stretcheth forth her power to the utmost. These enlivening affections are the greatest friends to, & preservatives of health and strength. In this serene state of the Soul, all her endowments and abilities are advanced, both rational, sensitive and natural: the pleasantness and delight of the Soul puts the spirits upon activity, and excites them to a vigorous operation and duty in all the functions: preserves youth and beauty, makes the body fresh, plump, and fat, by expanding the spirits into the external parts, and conveying nutriment to repair and replenish the utmost borders and confines of the Microcosm.

— dum fata sinunt vivite lazi.

Sen.

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est Medicus imperitus.

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TO THE
Pharmacopœian Physicians, most
 sublime Philosophers,
 Most *Intelligent* and *Perite*
 in the Art of Healing,
 The true Patrons, and ample
 Improvers of this Science;

Happy Discoveries,
 and
Great Success.



Whether convincing Rea-
sons, or good Fortune,
hath put you upon this
laudable and ingenious
practice in Medicinal
Preparations, I cannot
say, but confidently must affirm, and that
very justly; You are the true Professors
and best grounded Practisers in this
Learned Art. You are the men from
whom the World may expect great things;
not only the curiosity and depth of Noti-

on, but the power and virtue of Healing. You are the men most likely to advance and improve this profound Science; by imitating the Antients, and treading in the steps of your most famous Predecessors, that were diligent and laborious in the preparation of Medicines: For, by this industrious practice, search, and tryals in Medicines; Physick did first spring forth, did also increase and advance forward in the World; and by this means, and this way onely, must we expect its perfection and accomplishment. 'Tis so grand an error to think otherwise, and discovery of ignorance to deny it, that I need not produce any argument to persuade the belief hereof: especially to You, whose practice does assent to, and demonstrate the truth of this assertion.

Go on then and prosper: and I doubt not but your examples will be perswasive for imitation; as your Reasons are Cogent; that your Labours will be crowned with a prosperous success, not only with expeditious relief to the languishing sick, but also applause from the sound, and a grateful acceptance of your labours in all places, with all judicious persons uninteressed and unblessed, in due time.

When

When the World is more worthy of your ingenious Labours ; shall then be more sensible of the advantage and relief you bring with you ; and be convinced (against the secret detractions of envy and self-interest) that you are the most able, and praise-worthy in this profession ; and then embrace the proffers of Health you can confer, which many wilfully now refuse, and seek where it is not to be found.

Be not discouraged, if for the present you be not generally and generously approved and followed : the best of men, and things, have had their opposers and Calumniators.

Tu ne cede malis, sed contra audentior ito. Time will wear-out these blots of Detraction, and you will appear the most illustrious in the Art you profess : being bottomed upon the best Foundation, and furnished with the best of Medicines ; able to out-reason and out-doe all your Antagonists. Your Successors also shall have great cause to speak well of you, and to record your Merits ; who have slopt the current of a spurious practice, which proves destructive to Art and Artists, and turn'd it into the right Channel : who have revived again the Antient and most suc-

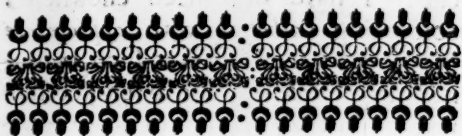
cessful practice of our famous Predecessors, being the strongest fence against illegal Invaders ; the safest Repository for our Arcanum's of value , against pilfering prophan hands ; the most hopeful and secure way to restore health to the sick ; and most likely to beget knowledge, esteem, and credit to the Professors.

That this may come to pass, Dum tempus habemus operemur, — Let it be our daily exercise (which is the best recreation) to operate in Pharmacy and Medicinal Preparations ; that by these satisfactory improving tryals, you may gain the utmost knowledge in Nature & Medicines ; which will enable you to contribute the greatest assistance and relief to humane infirmities ; and to perform the most stupendious Cures : Which is the expectation and hearty wishes of

Yours,

E. M.

The



The Designment of Appropriate Medicines, in general : And particularly of this Scheme following.

Appropriation of *Medicines* may be said to be, either in respect of *divers persons*, or *different parts* of the body. That appropriation or adaptation of *Medicines* particular to each person's Constitution, and individual complication of Diseases and Infirmities ; is as various as persons are numerous ; not to be digested into any *Order* and *Method* ; and not to be provided for by any known approved Medicine, but by *ex-tempore* conjectural Medicines, and first tryals upon their own bodies. What certainty there is in this *appropriation* (the pretence and pillar of Pen-practice)

*Medic.
absolut.
Mat. 12:*

Etice) I have discoursed elsewhere; comparing *Catholick* with *appropriate* Medicines: shewing that such *individual appropriations*, are but uncertain tryals; not so *safe*, nor of that probable *efficacy*, as standing approved Medicines, often tryed with many persons, corrected and improved after such probations.

There is another *appropriation* of Medicines; and that is to several *parts* of the body: when a Physician does level and aim at one part above the rest, as being the chief seat and ground-work of a *Disease*; which being reduced, corrected and restored; all the dependencies upon that disordered or debilitated *part*, do cease and vanish.

And this designment or adaptation of Medicines to particular or principal governing parts of the body; is *practicable*, very *rational* and *useful*: and are standing Medicines ready for *emergent* occasions, to serve a *Physician* completely (though full of practice) and applicable to divers persons: And this *appropriation* of Medicines, every *Physician* ought to be well-versed & experienced in, and well-provided with such a
stock

stock of *Medicines*; unless he hath gained the *grand Arcanum*, the *Catholick* or *Universal Medicine*; or others *succedaneous* thereto, of a large extent and power.

Now these particular *appropriations*, ought to be standing Medicines, well prepared, congruously associated in the ingredients, often tryed and approved in their peculiar virtues: nor is it sufficient for you to depend upon *tradition* and *Authors*, in the appropriation and designment of your Medicines; but must prove and try every *ingredient*, to find out its specifick property, and peculiar virtue for the part you intend it to assist: also to examine the *congruity* and *harmony* with its associates; and whether it will kindly undergoe such a *preparation* as you design, without loss of its virtue.

A *Physician* being provided and furnished with such a stock of well-contrived, and exquisitely-prepared *Medicines*; may then perform his whole duty with ease, great satisfaction and delight to himself, and much safety to his Patients. And a *Physician* being thus accommodated, will without difficulty

culty (though his *practice* be very great) keep his store in repair and supply ; not too much impeding his other occasions and study. This is the most certain and safest way of practice ; and that which will improve a *Physicians* knowledge, make him truly able, and most successful : But the roving, uncertain practice of *prescription*, appointing a new invented Medicine, or unwonted and various conjunction of Simples or Compounds, for every temperament, and *individual* propriety of Person and Case ; that, is an irrational upstart device, and hazardous practice ; to set upon all persons with untryed *Medicines* : which is no other than making *experiments*, at a venture, upon all persons. Nor is your *plea* sufficient, to say, You have tryed all the ingredients (in other Medicines and Compositions) to be safe and good : but if you have not tryed them in this peculiar *Composition* and *Preparation*, you know not the result nor operation of the *Medicine* ; and your design is merely *conjectural*, and for the most part *fallacious*.

Therefore let every Physician settle himself in certain forms of *Appropriate* Medi-

Medicines, which by time and industry he shall so *graduate, meliorate* and *improve* their intended operations; that they will perform generally, and with most persons, with great success and applause: and by such *meliorations* and improvements in tryals, is the way that leads to the *Catholick Arcana's*, and more universal Medicines. But although a Physician have acquired *Catholick Medicines*, performing sufficiently the grand Operations for cure in all cases that shall present, requiring such Operations, whether it be *purging, sweating, or roborating* and *restoring*: yet are not most people satisfied and convinced of the rationality and efficacy of that compendious practice; but do expect variation and multiplicity of Medicines, for their several complaints and infirmities.

Then, I say, a *Physician* cannot better *accommodate* himself with variety of choise Medicines, than by *Anatomical Appropriation*, futing his Medicines to the principal *parts*, and chief *Offices* of the body; by whose defects and disorders, most diseases do arise, or are seated there; which to cure, must be
by

by fit and proper Medicines to rectifie and reduce that part to its integrity and performance of duty : and being so furnished with true *Appropriate Medicines*, curiously prepared, and duly elaborated ; he shall be able to mannage a great Practice without difficulty, and a busle ; (that does attend *extempore-Medicines*) but on the contrary, with great satisfaction and reliance, upon his ready and well proved Medicines, and with much safety to his *Patients*, receiving them from his own hand.

Few *Cases* there are in practice, but the Fountain or Spring of the Disease, or complicated infirmities, do depend upon the disorder of some *principal part*, or chief *office of elaboration* in the body ; which being rightly applyed unto, with special tryed Medicines of known efficacy and virtue ; will answer the Patient's desire, and credit the Physician : but if any strange propriety of body, and *heteroclite* unusual case, does present ; not yeelding to such *appropriate Medicines* commonly effectual : he is not then, so tyed up to his standing forms of Medicines, as a *ne plus ultra* ; but can excogitate, alter and

and apply to such case whatsoever, by a rational new designment of Medicine, *pro re natâ*; as indications do dictate to him in this special case. He that can do the one, furnish himself with a stock of standing true *Appropriate Medicines*; adapted to the specifick Nature of man, by his own elaboration and designment: is also best able, and provided to do the other, for applying to any individual *anomalous* case; out of the usual and common road of practice: he can form variety of Medicines, out of single and compound preparations, which he is furnished with, to supply his general stock of constant standing Medicines: So that he is not unprovided, or put to much more trouble; for any case that shall present to him, requiring variation and idiosyncratical peculiarity of Medicine.

According to this *Platform*, and answering this *design*, are the Medicines following, *regimented* and drawn up into several *Classes* of *Appropriation*, respecting the chief and more eminent parts of the body: which *Scheme* of Medicines hath spent me some years in adapting them according to this Rule
of

of Contrivance; before they so fully answered their several purposes, as to give me a satisfaction: Nor are they the product of a *speculative* invention only, and a *probable conjectural* knowledg by Book reading; but the result of practice, and frequent *probational experiments* in the *Laboratory*; being reformed and compleated since their first designment, by various tryals in *preparation* and *use*, dictating their *melioration*, and advance in efficacy and true virtue.

*Medic. absolur.
tract. x.*

These *Medicines* by time thus graduated and improved, I prepare and keep by me, to serve my own *practice*; for the reasons given here, and elsewhere at large: proving it to be a Physician's proper business and duty so to do. The Use and Circumstances attending them, I have here briefly inserted, which commonly I do not alter, in the first course or onset upon any Disease. But, when there is some unusual conditions of body, and difficult complications of infirmities, requiring a *peculiar method* and *order*, in the choice and use of these *Medicines*, or variation of them: then I appoint a different Method

thod and Courſe, as is moſt congruous and effectual for the caſe preſented.

Traditional Authors talk largely of their Medicines which they never made; and many they never experimented, but take up upon truſt, and aſſert their virtues from report, and the credit of others: Then give me leave to name theſe that I have often both prepared and uſed.

*A Scheme of Appropriate Medicines,
Designed and adapted to the moſt
uſual, and ſignally deficient, and
debilitated parts of the Body.*

To the
Head and
Nerves. { *Elixir Capitale.*
 Extractum Nervosum.
 Pilulæ Cephalicæ.

Lungs. { *Effentia Pulmonica.*
 Extractum Pectorale.
 Pilulæ Aſthmaticæ.
 Extractum Baſſamicum.

Stomach.

Appropriate Medicines.

Stomach.

Pilula Mundantes.
Tinctura Stomachica.
Extractum Digestivum.

Spleen
and
Liver.

Pilula Aperitivæ.
Essentia Sple.ctica.
Extract. Hypochondriacum

Heart and
Vital Spirits.

Sanguis Cardiacus.
Extractum Bezoardicum.

Reins and
Bladder.

Pulvis Diureticus.
Extractum Nepbriticum.

Spine and
Loins.

Extractum Roborans.

Genital and
Spermatick
Parts.

Quintessentia Aurea.
Pilula Viriles.
Pilula Restringentes.
Extractum Uterinum.
Pilula Fæminæ.

External
Parts.

Spiritus Balsamicus.

Antivene-
real Medi-
cines.

Pilula Antivenereæ.
Extractum Neapolitanum.
Potus Sanctus.

Ano-

Anodyne. { *Pilula Anodynae.*

Antiscorbutick and Radical. } *Pilulae Scorbuticae.*
 } *Elixir Catholicum Regale.*
 } *Extract. Antiscorbuticum.*

You will expect now, I suppose, an account of these *Medicines*, something more then what their titles and appropriations do discover : which although that may be enough to manifest the usefulness of this *Scheme* or draught to the learned and skilful in this *Profession* : yet to inform and satisfy others, in some of the chief *properties* and *sanative* endowments of these Medicines ; and how readily and easily they are applicable to various infirmities and complaints ; take this short account, of each particular, in the order as they stand.

Elixir Capitale.

This *Capital Elixir* is appropriated to the Head ; to assist the animal spirits, in the performance of their functions : and I use it in most cases of their deficiency and impediments : as in *Epilepsies, Convulsions, Lethargies, and drowsy Indispo-*

Bb

sitions

— *sition; Palsies, Vertigoes, Tremors, Pain, Rheums, weak eyes, dull hearing, and such like infirmities appertaining to the Head and Nerves. This vivacious enlivening Medicine, quickens and raiseth the spirits to an acute briskness; roborates and reinforceth them with a congenerous supply of balsamick spirits, whereby the functions of sense and motion are performed with more vigour, ease and constancy.*

It is taken in a Spoonful or two of any good Wine most agreeable to the person, every morning, fasting an hour after, (purging dayes excepted) and may also at five of Clock Afternoon, The Dose is from twenty drops beginning, and increasing two or three drops every day, unto forty.

Extractum Nervosum.

This *Extract* is adapted to the *Brain and Nerves*, to strengthen and confirm the animal faculty, injured or decayed; and is properly used as an assistant to the *Elixir* in the former Cases mentioned; cooperating to those purposes; comforting the *Brain and nervous parts*, and quickning the senses. It

. It is given upon a Knifes point rould in Sugar, every other night, having eaten little or no Supper ; and a quarter of an hour after to drink a draught of Rosemary or Sage Posset-drink warm, and sleep. The Dose is beginning with a Dram, and increasing to two drams, which is from a small Nutmeg to a Chesnut.

Cephalick Pills.

These *Pills* are *Purgative* ; and do take their place and office, in the removing of any the aforesaid infirmities attributed to the Head : very rare is any Case that does not require some cleansing, to make way and *deobstruct*, that other Medicines may have the freer passage, if not to remove the very *morbid* matter ; either lodged in some part, *consenting* with the *Head*, and *accessory* ; or being the *fundamental* and *prime* cause : which will appear by examination of the Patient, and traversing the Case.

These Pills are taken once in three or four dayes at first ; afterwards once in a week is sufficient. The Dose is,

B b 2 be

beginning with three Pills, next four; and if the body require, then five; but that dose which gives six stools, is sufficient, and keep to that. Two Pills is to be taken over night in bed, the rest in the morning early, and not to lie above an hour after, and to observe the usual order in purging.

The Method and Course of these Medicines is thus: First, A dose of Pills; and also every third or fourth day, until four times taking; afterwards once in a week is enough: all the intermitting days between purging, the *Elixir* is taken: and after three doses of Pills have operated, the extract begins, and is to be taken every other night, and sometimes two nights intermission, as will sute best with the patients condition. And this is an exact course of Physick, for the Infirmities aforesaid; so to be continued, if nothing prohibit: as Womens Courses, or other accidents to make a Cessation for a time.

These three Medicines may be used any of them alone; but not with that efficacy and advantage, as being associated, and acting each of them their part

part by turns : a strengthening Medicine cannot perform the office of a cleansing and purgative Medicine, nor a purgative of a strengthening or transpiring Medicine : but all contribute to a cure, by their peculiar Operations, and in a different way.

For the Lungs.

The *Pulmonick* Essence is used by such as are troubled with short and faint breathing, from weak & infirm Lungs, inclining to a Consumption, and decay of that part : very helpful to such as are *Asthmatick* ; or have had an old *Cough*, which strains and debilitates the tender Lungs, inducing a *consumptive* or *tabid* disposition. This Medicine *vigorate*s and cherisheth that part ; and is very necessary in the cure of most infirmities of the *breast*.

It is taken in a spoonful or two of old Malaga, from eighteen drops, increasing two or three drops every day, to thirty six. In the morning, fasting an hour after ; and at five of the Clock afternoon.

Bb 3

Peclo-

Pectoral Extract.

This *extract* stayes sharp thin Rheums that invade the *Lungs*; corrects their acidity and saltness, which indangers corrosion, spitting of blood, and a Consumption; checks the violence of Coughing, and easeth the Breast: it helps a dry Cough, concocts Flegm, and causeth expectoration; procures rest, and respite from coughing in the Night.

To be taken at nights in Bed, from the quantity of a Nutmeg to a Chestnut,

Asthmatick Pills.

These Pills are proper and effectual for such as are *Asthmatick*; that are grieved with difficulty of Breathing, Wheezing and Coughing: that have the porous Cavities, and Pipes of the Lungs stoppt with a gross indigested Phlegm, This Medicine opens, digests, cleanseth, and thereby relieves those parts affected, gently drawing down the Flegm; but the purgative virtue is but little, as to manifest operation and evacu-

evacuation ; and therefore may be the oftner taken, three or four times in a week ; at night in bed, from three Pills to five ; having eaten little or no supper.

Balsamick Extract.

This is a healing and restoring Medicine (as the title imports) appointed for *Pthysical Consumptive* persons, that pine away under such lingering and wasting sickness. A *Consumption* of the *Lungs* in the beginning is not easie to be known, but conjecturally discovered by these signs : An *obtuse* or *heavy* pain in the Breast ; *short breath*, *frequent coughing* : in time is made more manifest, by spitting of *purulent* and *bloody* matter ; an *ulcerous* and more *sharp* pain in the Breast ; a *putrid bedtick* Feaver ; *imbecility* and *weakness* of all the faculties, &c. of which at large in my *Treatise of Consumptions* ; whither I refer the Reader that desires satisfaction herein more fully.

This *extract* I appoint, as well for a *preservative*, to persons of an hereditary consumptive Family, or by other

B b 4. means

means inclining; because it roborates and strengthens the Lungs, and keeps the succulent and juicy humours of the body from degeneration: as also for a *curative* Medicine; by virtue of its Balsamick and cleansing faculty, which is of great efficacy and worth.

The Dose is, beginning with the quantity of a Hazel Nut; and increasing afterwards to a big Nutmeg, according to the age, and state of the Patient: to be taken morning and night in bed, rouled in a little Sugar-Candy.

For the Heart.

Sanguis Cardiacus; this Cordial blood, so called, from its *sanguine tincture*; is fitly designed and appropriated to relieve the Heart, and to cheer the *vital spirits* oppressed, and labouring under sickness: is good against *fainting fits*, and *palpitations* of the heart, or *melancholly sadness*; and is a fine refreshing *Cordial*, in any sickness that afflicts the heart: it refresheth and keeps up the *vital spirits* in their vigour, enabling them until proper means be used to *eradicate* the Cause of sickness.

The

The Dose is from twenty to forty drops, in a spoonful or two of good Wine, or Mace Ale: to be taken at any time, night or day, when the aforesaid occasions require.

Bezoardick Extract.

This *Extract* is a great *Antidote* against the *Plague*, and all Malignant Feavers, which the late and great visitation of *Plague*, in this *City*, 1665. hath sufficiently proved to me: being one chief Medicine, and great assistant to me, in the recovery of many Persons, that were under my care in that Contagious time. It powerfully expels *pestilential seminaries*, and all *putrid matter*, by an active and subtile *transpiration*. Is excellent in the *small Pox*, *Measels*, *spotted Feavers*, and such like, to bring forth their malignity, and to fortifie the heart and vital spirits, preventing a return inwards: It potently resists and conquers most *poysons* that shall happen to the body, and is the best *alexipharmacal* Medicine that ever I knew: It strongly removes oppression of the *Heart*, by any *Surfeit*, and overcharge

charge of the Stomach, or otherwise ; and is a ready assisting Medicine, useful and proper, in all suddain sicknesses in young or old ; to defend the *heart* and *vitals*, until the distemper manifest it self.

It is given from the quantity of a Nutmeg to a Chesnut : on a Knifes point ; or dissolved in Mace-Ale or Wine ; and the Patient laid upon, or in bed ; covered warm, expecting a breathing sweat : and the Dose may be repeated again at twelve hours end ; if the case require it.

For the Stomach.

The Stomach not performing its office rightly in *Chylification*, either by its own deficiency and weakness, or otherwise injured by bad dyet and intemperance ; layes the foundation of many Diseases : and therefore is primely to be assisted and fortified when any deficiency does appear. For, *error* in the first *digestion*, is not amended in the following digestions of other parts ; from whence various preternatural affects disseminated and dispersed into divers parts.

parts of the body, owning their rise and spring from this Fountain. The symptoms, or discovering signs of an ill-affected stomach are, *fulness, heaviness or oppression; loss of appetite; slow digestion, or depraved; nauseausness, or vomiting; bicket, or belching; thirst, or heat:* for which the following Medicines are appointed.

Pilula Mundantes: These cleansing Pills are to relieve the stomach by Purgation; to carry down and evacuate all *choleric, phlegmatick, or other degenerate and indigested matter* that is lodged there, depraving the stomach, and causing the forenamed effects, and ill symptoms. This *absterfive* operation is so necessary, that all *stomachical Medicines* are in vain, unless the superfluous degenerate matter be carried off, and the stomach made clean; and then is fit to receive, both food, and fortifying digestive Medicines, that does assist and *acuate* the stomachical ferment. Therefore to rectifie a bad stomach, and to restore it to integrity of good digestion, and a due performance of its office; is to begin with absterfion and cleansing, which this Medicine performs

forms designedly and certainly.

The Dose is three Pills for tender bodies, and of easie operation ; others may take four ; as upon tryal will appear what Dose is best for each person ; beginning with the lesser, and increasing according to the condition of the body. One Pill is to be taken over night in Bed ; the rest early next morning, and not to lie above an hour after, drinking some warm Posset when they are up, as in other *Purges*. These Pills are thus taken every third or fourth day.

Tinctura Stomachica.

This *Stomachical Tincture* is a roborating and confirming Medicine ; to assist the stomachs *digestive ferment*, that is debilitated, or alienated from its function and office of a good digestive transmutation : as *purgation* and *abster-sion* does unload and evacuate ; so this Medicine does comfort, revive and restore the digestive faculty to its vigour, briskness and acuteness, establishing the *tone* and due *Crafsis* of the stomach : else, if the faculty remain
lan-

languid, or degenerate in its function; the same depraved matter will soon be generated again, and the stomach become foul, as before. Therefore they that prosecute altogether *purgation*, and insit wholly upon that operation in relieving and restoring of the stomach, or other parts of the body, as if that were enough for their purpose, do much deceive themselves. Therefore *cleansing alone* is not sufficient to restore the stomach to its integrity; but *strengthening* and *confirming* Medicines, must also be added to fortifie and set up the spring of the faculty; upon whose due *tone* and *accent*, other functions of the body have great dependance and consent. For which purposes this tincture was designed, and will answer that intention; as by certain proofs and tryals is confirmed: hereby the stomach is much alleviated, and assisted in the true performance of its office; by establishing the due *Crafsis*, and vigorating the *Archæus*.

The Dose of this Medicine is, beginning from fourteen drops, and increasing two drops every day to twenty eight: to be taken every intermitting day

day between purging ; in the morning fasting an hour and half after ; and also at five of Clock Afternoon, if occasions permit.

Extractum Digestivum.

This *Digestive Extract* is appointed for the same purposes as the former *Tincture* ; to rectifie and roborate the stomach for performing a true digestion. These two Medicines are associates in this work, and operate by turns, yet differently : the one is a spirituous brisk Medicine, and very *volatile* ; discharging its radiants or fulminating (yet friendly) power instantaneously ; and awakes the *dormant* and *sluggish Archeus* of the stomach, exciting to a vigorous action and duty : The other is more *embodied*, and sends forth its vertue gradually ; and by *incubation* does cherish, refresh and raise up the decayed and dying *fermentative* power of the stomach. These two Medicines may be used, either of them alone ; but both by turns, are more effectual for the purpose.

This Extract is taken from a Dram :

increasing to two drams : Every other night (eating little or no supper) and drink a small draught of Mace Ale after it.

Spleen and Liver.

The *Aperitive Pills*, opens obstructions of the Liver and Spleen, freeing the *hypochonders* from flatulent distensions and pains : They *evacuate* and cleanse gently, whereby those parts are *exonerated* and discharged of superfluous indigested matter that obstruct the ductures and vessels of conveyance and intercourse ; that impede their offices, and hinder the due *economy*; and regular order of those Regions : These *Organs* for transmission and communication between the *viscera* of nutrition and laboratory offices of our aliment, being abstersed and cleansed ; do then perform more expeditely, and answer the purposes of their institution and fabrication, much better, and with greater advantage : For, being foul and choakt up, neither the nutritive juyces are cleanly and duly conveighed, nor excrementitious parts separated, and sent forth

forth through their proper Channels; but both become *stagnant*, and intermix with each other; or *regurgitate* upon the *mandant viscera*, and offend them; altering their *Craſes*, and alienating them from their functions, for want of tranſmiſſion, and a free paſſage. It is no wonder then, if the *hypochonders* become full and diſtended; the body of a *Cachectick* and ill habit; or grow *macilent*, and pine away with a *Scorbutick Conſumption*; ariſing thus from the preceding ſtate and condition of thoſe parts. To obviate therefore, or remove this evil; to obſtruct and ſcour the Conduits and Channels of theſe Regions; theſe Pills are adapted for that work; which they perform effectually, and with much facility and eaſe to the Patient.

The Doſe is three Pills; and for bodies hard to operate, four: to be taken one over night in bed, the reſt next morning early; riſe an hour after, and drink ſome warm Poſſet drink, ordering themſelves as uſually in Purges. Thus I appoint them to be taken twice in a week with intermiſſion.

Splenez

Splenetick Effence.

This Medicine is accommodated to regulate and assist the *Spleen* in the discharge of its function : by whose *dys-
trasie* and deficiency in fermentation ; the blood becomes more gross and fe-
culent ; the spirits heavy and oppressed ; the *hypochonders* obstructed and di-
stended ; or æstuating and fermenting inordinately, flatulent and rumbling.
And not onely in the Region of the *Spleen* ; But in most parts of the body,
the effects of this disordered part are dispersed, and appear to a discerning
eye : Depraving the animal functions also, by the *genus nervosum*, that suffer
by an ill-affected *Spleen* : such a communication and consent of parts is there
in the body of man, that as an Engine, if one principal Wheel go not right,
then the order of the rest are disturbed, and go irregular also. So that the prin-
cipal aim must be at the seat and foundation of this disorder, to settle a due
economy there ; then the rest will fall in of course, or be more easily reduced. To
answer that intention ; this essence bears

a part, and contributes vertue to the *Spleen* for a reduction to integrity, and a better discharge of its office : that the ill consequents of its vicious or *non*-performance, may be checkt and prevented for the future.

The Dose is beginning from eighteen drops ; and increasing two or three drops every day, to thirty six : to be taken in a spoonful of Sack, or other Wine best agreeing with the Patient, every morning, fasting an hour and half after : and at five of Clock afternoon, excepting the dayes set apart for purging.

Hypochondriack Extract.

This is a third Medicine for the *Spleen* and *Liver*, whose seat is in the *Hypochonders* under the short Ribs ; and therefore their ill effects are tearm'd *Hypochondriack* Distempers and Disorders ; and by Physicians comprised under this general name of *Hypochondriack Melancholly*. Those that labour under this infirmity, do find variety of bitter fruit from this *radix* : in some persons producing *passions* and *palpitations*

tions of the Heart, and various *pulses*, fainting fits, swooning, compression of the Breast, and short breathing: sometime troubling the Brain and animal Spirits, disordering the *economy* of that Family, with *pains*, *spasms*, various *phantasies* and *imagination*s; *melancholly*, *watching*, &c. In some the Stomach is much offended, with nauseousness or vomiting, pain or flatulent *eructations*. To restrain therefore the exorbitant effects of the *Hypochondriack* evil; and to rectifie the inconveniency arising from those *dyscrasied* and disordered parts; this *Ternacy* of *Medicines* is adapted, as a compleat course, to answer the Indications of cure; whereof this extract is one, and performs a necessary duty in reducing the *hypochondriack Regions* into a natural good state and condition.

This Medicine is taken (after three or four dayes purgation be past) thrice in a week, every other night, eating little or no supper: beginning with a dram, and increasing to two drams; taking a draught of Mace Ale, or other good warm Liquor after it; as shall sute best with the Patient.

Reins and Bladder.

Pulvis Diureticus: a diuretick Medicine which provokes Urine, and abates the serosity of the body, is well known very useful in the cure of many diseases that arise and are fed by abounding serosity, or watrish humour; which being not transmitted by the *urinary passages*, nor sent out by the Pores in that measure as ought to be; does dilute the Blood, and distain that crimson stream in the Vessels: or being *extravasated*, do's degenerate and infest some part more eminently; and is the Author of many diseases, which for brevity sake I must omit. This abounding serosity, or superfluous watery humour, is very frequent; which when Nature can evacuate by *Sweat*, by *Urine*, or *Salivation*, is then alleviated and relieved; and many Diseases terminate, or are much abated by such a *critical evacuation* from Nature, or *artificially* procured: as *Feavers* from a putrid serosity, *Dropsies*, *Gouts*, *Coughs*, *Tooth-ach*, *erratick Pains*, *Cachexyes*, *Atrophies*, &c. Divers others that do own their

their generation approximately from this serosity; or aggravated by it, or is accompanied with, as the product of the Disease; which does require *evacuation* and *transmission*. In such cases therefore, when the body does accumulate this watery humour, and proves injurious; when the *Reins* does not sufficiently attract and send forth this serosity; either by its *sluggishness*, or *obstructions* of the urinary ductures, causing a suppression of Urine; or but a small quantity, not proportionable to what is drank: then a *diuretick* Medicine is advantagious to excite the *Reins*, to open and cleanse the passages, that the current of Urine may flow more freely. For which purpose this diuretick Pouder was designed; and I use it in the Cases mentioned, and many other not named; requiring provocation of Urine, and evacuation that way. It is given in a Glass of good White-Wine or Rhenish: from half a dram, increasing afterwards to a dram: every morning (purging dayes excepted) and fast an hour and half after. Purgation is necessary to be premitted, and sometimes intermitted; to carry off the

groffer matter by stool, that is not fit to go by the smaller Channels of the Urine.

Nepbritick Extract.

This *Extract* is appropriated to the *Kidneys*, as the denomination imports; and is useful in the deficiencies of that part, and the vessels appertaining thereto for conveyance of Urine. This Medicine cleanseth the *Reins* and *Bladder* of slimy matter, Sand or Gravel that lodgeth in the Reins and urinary Ductures: it mollifies, relaxeth and lubricates the *Uriters* and urinary passages, for a more facile and easie exclusion of the Stone, Sand or Gravel; and cleanseth away viscid matter that may cause a suppression or stoppage of Urine and Strangury: it is *balsamick*, and heals *excoriations* of the urinary passages, caused by attrition and fretting of the Stone and Gravel, or otherwise procured; mitigates the *acrinomy* and sharpness of Urine, and allayes the pain. In such cases I give this Medicine as proper and effectual; and I find it very advantageous in those infirmities.

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The *Dose* is from the quantity of a Nutmeg ; and increasing to a Chesnut : to be roured in Sugar, and swallowed down every morning (purging dayes excepted) and to drink a good draught of white-Wine after it ; if for *cleansing* and *opening* : but if the intention be for allaying of pain, healing and mittigating the sharpness of Urine ; then I appoint Whey, or what else shall seem best for that Case : and not to eat of two hours after.

Spine and Loins.

Roborating Extract : This Medicine is appointed for such as complain of a debility and weakness of the Back and Loins, which ariseth from many causes : by *Age*, *seminal Fluxes* or *Whites*, too frequent *Venerial Acts*, *Strains*, and such like : whereby the *Spine* loseth its wonted strength, and is become more feeble in going, or painful to stoop : this *Extract* is of a *consolidating knitting nature*, to fortifie and strengthen those parts relaxed and weak, and to comfort and vigorate them, being

enervated by any, or such like causes aforesaid.

It is taken for ten dayes, or for a fortnight together, at nights going to bed. The Dose is from half a dram, increasing to a dram : that is from three Pills to six, or thereabouts : to be made up out of this Extract (being a solid body) at the time of use ; of such a size as the Patient can swallow.

Spermatick and Genital Parts.

Quintessentia Aurea: This Golden Quintessence is appropriated to the generative faculty ; to cherish, Nature declining in the performance of that function ; assists digestion in the *Spermatick Vessels*, and helps to concoct the Seed that is crude, thin and waterish ; whereby it becomes more effectual for Generation ; and is assistant to such as want Children, by *elixerating* the Seed, and endowing it with *prolifick* spirits. It refresheth aged persons, and is restorative to repair the declinings of Nature ; is very helpful to *consumptive* feeble persons, being a good restorer of de-

decayed Nature, and fortifier of vital heat.

It is taken usually every morning; fasting an hour after: from twelve drops, increasing to twenty four afterwards; in two Spoonfuls of Tent, Muscadell or Alicant.

Pilule Viriles.

These Masculine Pills are a friend to *Venus*; not in provocation only, but in roboration of the *Genitals*, and *Spermatick Vessels*, the laboratories of *Sperm*; whereby the Acts of Generation prove more satisfactory and succesful, by assisting the *Spermatick digestion*, for a due maturation and elaboration of the Seed, reducing it into a *balsamick* consistence, and better capacity, for a *fecund* and prosperous event.

This Medicine is a common associate with the former; conducing much to the same intentions and purposes, but by different operations: The Dose is from three Pills to six, to be taken at nights in bed, four or five times in a week, being not *purgative*.

Debility and deficiency in Generation,
happens

happens to Male and Female from various Causes : and such are either natural, as being derived from the birth and proper condition of the body by *innate* Principles ; or else *adventitious* and acquired by time ; proceeding from Diseases, Accidents, and decays of Nature : both these, are either *Organical*, when the parts are not well formed, or perverted and injured afterwards by accidents ; or inconveniently matcht Male with Female : or else *seminal* and *humoral*. Now these impediments of Conception are many, but reducible to these heads : either the Seed is not well received ; and that from several Causes on both parts ; the Male ejaculating, or the recipient Female attracting : or else the *Sperme* is not retained ; and that for want of a good *seminal* consistence ; or *lubricity*, *debility*, or other *incapacity* of the Matrix, not vigorously contracting, but apt to diffusion : Or thirdly, the Seed is not cherished and elaborated in the Matrix ; and that because it is not compleat and good *Sperme*, brought to its perfection, and having the due properties and plastick virtue : or *disagreeing, quoad hanc* ; or the Female does

does not cooperate briskly for Conception, but is languid or averse, and the *uterine fermentative* power not *vegete*.

According to the Impediments upon due examination, are proper Remedies to be applyed, suteable to such a case: but if no great deficiency be manifest, requiring a peculiar help and application, and yet Conception be wanting; then these Medicines alone are advantageous to procure and promote the work of Conception, the body being first cleansed, and well disposed for it.

Pilule Femininae.

The *Feminine* Pills are appointed for that Sex, having an *apperitive*, *abstersive* and *purgative* faculty, to cleanse and open obstructions of the lower Region of the body, and veins leading to the Matrix and privy part. From many causes and indisposition of body, Nature is put by her *menstrual evacuation*, or not in due *times*, *quantity* or *colour*: So that from hence many inconveniences do arise; and the body much disordered; as appears by the *symptoms* attending those persons: as *pale* or *yellow*

low Complexion, shortness of breath, sadness, pains of the head, or other parts; lassitude, dulness and indisposition for motion, &c. Therefore to rectify these injuries, and to restore Nature to her accustomed and due *purgations*; or procure the first eruption when Nature requires it, and is insufficient by her own power; then these Pills are of great advantage and assistance to open *obstructions*, cleanse the *Matrix*, and put the blood upon *fermentation*, whereby Nature is relieved and disburthened in her own way and proper course, and the former depending *symptoms* abate and vanish. This Medicine also I appoint for *Women* troubled with *hysterical passions*, called *Fits of the Mother*; and is a necessary proper *purgative* in those cases, to carry off the Antecedent procuring cause.

These Pills are taken twice in a week: the Dose from two Pills, increasing to four, afterwards as the body requires: to be taken one over *night*, the rest next *morning* early, ordering themselves as in other *Purges*.

Extractum Uterinum.

This *uterine Extract* is designed for the same *Region* of the body, and to the same purposes, as the former Pills; conducing to the same end, but operating in a different way: for as the Pills do cleanse and open, this Medicine does confirm and strengthen the parts perverted and injured, reducing them to their proper *tone* and *Crafsis*, for the performance of their duties again with constancy and vigour, and to raze out the impressions of former disorder. Females obstructed in the due course of Nature, do contract thereby an ill habit of body; the principal parts and offices of digestion being injured, by a *regurgitation* of *feces* and superfluous matter retained, contrary to the intention of Nature: now according to the length of time, and other circumstances attending this disorder of Nature; are the parts more or less injured, and require means accordingly to reduce them to a good state for the discharge of their functions in integrity again: for which purpose this Medicine is a
neces-

necessary associate with the former Pills; to rectifie the infirmities that depend upon *obstructions* and *impurities* of the *Matrix*, and Vessels appertaining to that Office.

The Dose is from a Dram, increasing afterwards to two drams; to be taken between *purging*, every *night* going to bed, and drink a draught of Rosemary Posset warm after it; having eaten little or no supper.

Pilula Restringentes.

The *restringent Pills*, help the debility and weakness of the *spermatick* vessels and laboratories of the Seed, procured by immoderate *copulation*, *strains*, or other *accidents*, and are used to restrain *spermatick* or *seminal* fluxes in Men or Women, and the Whites: Asswageth any sharp humour in the Privities, that causeth a *fretting* or *gauling* there: such as have *Gonorrhea's*, called a *Running of the Reins*, being a weeping and dropping of Seed, do receive benefit and help from hence.

These Pills are taken every *night* going to bed; from three Pills, increasing
to

to six, for ten dayes or a fortnight together; the body being first gently cleansed with a wholesome *purgative*: then to close, bind up and strengthen with these *consolidating* Pills: but if the *spermatick* flux be *virulent* and foul, arising from a malign impure *venereous* cause; then the virulency of this issue must be purified by proper *anti-venereal Medicines*; before these Pills are given, to restrain and stop the gleet or weeping.

External Parts.

Balsamick spirit: This Medicine was first designed for the *Gout*, and chiefly used as an external application in that Disease; to prevent the return of those *pains*, or to assuage the *inflammation*, and to allay the *tumor* already begun; which it does perform the best of any Medicine I yet know: and some by the constant use of this *spirit*, have been freed from the *Gout*; at least very inconsiderable and slight remembrances of it, at some time of the year appearing. But upon farther tryal of this *topical Medicine*, it is found very excel-

excellent for any old *Ach*, or *stifness* of *Limbs* and *Joynts*; for any *bruise* or *tumor* external arising in any part of the body; it discusseth and prevents the breaking, if it be not come to *maturati*on before. For hard *Breasts*, *sivelled*, and inclining to be *Cancerous*, it is very prevalent, and does prevent the danger of those *growing* evils: Also *pains* and *swelling* at the *Fundament*, or blind *Hemorrhodes* it aswageth; and allayes any *inflammation* appearing outwardly: and all this not by any *repercussion* or *repelling* power; which oftentimes does more provoke and *irritate*; but by a friendly *appropriation* and *union* with the *Archeus* of the part, inticing to *sedati*on and *pacification* of his fury begun; and by *strengthening* of the part, to resist the invasion of any *Morbifick* matter that causeth the disturbance, and molests the part so affected.

This *Spirit* is used by way of *fomentation* thus: So much of it as will serve at a time, is warmed pretty hot; and with a piece of Spung or Rag dipped in it, the parts affected are bathed therewith, twice or thrice in a day. Now if any inward means be required also; that

that is to be considered, and not omitted; according to the state of the Case and Person.

Antivenereal Medicines.

The *Antivenereal Pills* are an appropriate purgative Medicine for the *Venereal Lues*, called the *French Disease*; and are proper for such persons afflicted with that *malady*: which is not alwayes got by impure *Copulation*, but sometimes by *intimate approaches* and *society*, with infected persons of that nature. The Signs discovering, or Symptoms attending this Disease, are various, according to the degree or height arrived to, and parts more eminently seized: which make great difference in the appearance of it with several persons; (But I must wave discourse at present, intending a Narrative of the Rise and Progress, and most remarkable passages concerning this Disease; hereafter to be published, when other occasions do better permit, and give me leasure) in some a *weariness*, *heaviness* and *dulness* seafeth them, the spirits being tainted and oppressed with

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the infection : sometimes *pains* of the *Head, Shoulders, Shins* or other *parts*, chiefly at night, and in bed : *Heat* and *burning* in the *palmes* of the *Hands* and *Soles* of the *Feet* : a *Gonorrhœa*, or *Running of the Reins* : *Heat* and *sharpness* of *Urine* ; *pain* and *gawling* in the *privy part* : afterwards *breakings out* upon the *skin* ; *venereous Buboës, Scabs* or *ulcers* of the *privy parts*, &c. Which *Symptoms* attending this *Disease*, do not all appear in every person ; nor put forth altogether ; but successively by degrees, discovering the *Disease* in its progress, degree of malignity, and parts most affected. Some have it remissly and a slighter touch of it ; others have it seize them more fiercely, and in a higher nature. This *Disease* sometimes lies obscure, lurking, and difficult to be detected, and puts on the disguises of other infirmities ; but those who are guilty of the *procurement*, or have been exposed liable to the *infection* and *taint*, may conclude by some of those *Symptoms*, what it is that troubles them.

These Pills operate by purgation downwards ; and are taken twice in a week,

week, with intermission. The Dose is from two Pills to four, increasing by degrees; taking one over night (without a Supper) the rest next morning early: and keeping to that Dose afterwards, which gives half a dozen stools.

Extractum Neapolitanum.

The *Neapolitan Extract*, is an appropriate Medicine to the *Venereal Malady*; for a purification of the *blood*, and whole *habitus* of the body. This Medicine operates by *transpiration*; breathing out the *malignity*, and lurking venom, wherewith the body is tainted: is very potent to dispel the *malign miasms*; to relieve the *spirits* oppressed and infected; and to *eradicate* the impurity of this foul Disease. This Medicine joyns with the former, and bears a necessary part in the Cure; by taking its turn, in the intervals of *purgation*.

Potus Sanctus.

This medicated Drink is *antivenereal*, and prevalent in reducing the constitution

tion of the body to its former state and soundness; it strengthens all the parts debilitated and perverted in their *Cra- ses*, by the *venereal* taint; and is very considerable, to reduce the *succulencies* and humours of the body, to their natural good condition again; and helps forward the Cure; as also confirms and prevents a relapse.

The *Regiment* and *Order* to be observed in the course of these Medicines, and necessary appointments attending the Cure; are various, according to the *Patients Case*, which is very different; and depend upon the relation and account of particulars, (which are *Secrets*) therefore I wave the rest that concerns the manner of Curing.

Anodyne Medicines,

Are such as assuage & mitigate pain in any part of the body; that procure *Rest* and refreshing *sleep*, after tedious *watching*, and restless *Distempers*: Such a Medicine is useful in many cases, as in *Feavers*, *Fluxes*, tormenting pains in any part of the body; *tiresom watchings*, or *unquiet rest*, that does attend many
Dis-

Diseases: for which purpose, and to answer that Indication; the *Anodyne Pills* are appointed and designed, and are used in all Cases requiring *sedation* and *allay*; and do pacifie the *Archæus*, when *furious* and *raging* in any part of the body; and allay such storms, and dolorous *symptoms* that threaten sudden danger; at least bring much detriment in the continuance by wasting the *spirits*, and decaying all the *faculties*. But yet, this Medicine (or such like) is not to be given at any time, but at fit opportunities; when other Medicines respecting the *morbifick cause*, cannot conveniently be given: for this is not a *cutive* but a *palliative* Medicine; to give respite and ease to nature; now, and then, until the *morbifick matter* can be removed, and cause of the Disease be *eradicated*: this does not cure, but *pacifie* and *assuage*; and therefore not to be relied on otherwise.

The Dose is, beginning sometimes with one Pill, if the Patient be very weak; but if the case be urgent, two Pills: and if that be not sufficient to procure ease and rest, I proceed to give three Pills the next time.

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Radi-

Radical and Antiscorbutick.

The *Scorbute Pills* are designed against the *Scurvy*; and does prove (by various tryals in preparation and use) a *radical purgative* in all *Scorbutick* cases; performing truly the office of purgation in such manner with all persons, as yet I have not known any Medicine to operate like it: nor does the *excellency* of a purgative Medicine only lie in the manner of *operation* as to work so often and gently as is fit, (which the common purgatives sometimes will do) but also, and chiefly in being *amicable* and *friendly* to Nature; cleansing by a *bal-samick absterfion*, not a *venemous stimulation*, as those reputed purgatives do operate by; and therefore falsely denominated purgatives. But of this, more in my Tract of the *Scurvy*, Chap. 12. pag. 209, to 219. Therefore I forbear here to decipher the Nature and Properties of a true and wholsom Purgative; as also the necessity of such a *purg-ing* Medicine in curing the *Scurvy*; else *purgation* will not avail, nor have the intended effect.

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The Dose of these Pills are, beginning with two Pills ; next time three ; and if the body require, then four : but that seldom ; half a dozen stools being intended, and no more. To be taken thus ; one over night, the rest next morning early, and to rise an hour after, and drink some Posset-drink, as in other *Purges*.

Elixir Catholicon Regale.

The *Catholick Elixir*, is a second *Antiscorbutick Medicine*, performing another operation necessary in the Cure of *Scorbutick Persons* : and that is *correction* and *roboration* of the *digestions* ; by whose abberations and defects in those fundamental functions of the Body, the *scurvy* takes its *radication*, and is planted in those *offices* of general concernment and supply. *Purging* does well to carry off the degenerate matter that clogs and hinders those functions in their due performance ; but then withal a quickning and enlivening Medicine to brisk up the *faculties* ; to *vigorate* and *reinforce* their springs, and to give them an additional strength for the true executi-

on of their duties afterwards : This also is very necessary to establish and confirm a Cure. This generous Medicine being of a large extent in operation : assisting Nature in several *faculties*, variously declining, and differently alienated, does properly assume the title of *Catholick* ; and is a *potent Antiscorbutick* Remedy, prevalent with Nature intimately and radically, to reduce her to integrity, and the due execution of her functions, that were perverted and deficient.

The Dose of this *Elixir* is ; beginning with sixteen drops, increasing two drops every day until they ascend to thirty ; and then continue that Dose. To be taken every intermitting day between *purgings*, in a spoonful of good Canary ; mornings, fasting an hour and half after : Likewise at five of clock Afternoon ; if they have forborn *eating* and *drinking* since dinner, and occasions permit ; for they are not confined to the House in the use of this Medicine.

Ex-

Extractum Antiscorbuticum.

The *Antiscorbutick Extract*, is a third Medicine which comes in course, for eradicating the *Scurvy*: whole operation is to cleanse the body by *transpiration* and *Urine*. Where *Purgatives* cannot reach, this Medicine is not debar'd admittance; but searcheth the most *intimate recesses*, and closest retirements of our bodies: for, being *subtile* and *penetrating*, does enter and pass through all the parts of the Body; opens obstructions of the most private and obscure Pores and Ductures, that were choakt and stopt up. The Body of Man in its natural state is wholly *pervious* and *perspirable*; and all the parts *communicative* and *conveying* from one to the other, transmitting and emitting: Now if this subservient harmonious order be disturbed and impeded, by reason of the *Pores* or *Vessels* of conveyance that are damn'd up or foul, and excrementious degenerate matter is not sent forth in due time, as Nature hath appointed; then it remains to contaminate

— tamine the body ; mixing with the *blood* and *nervous juyce*, and so defiles the whole habit of the body. To rectifie therefore these injuries ; to *purifie*, *ventilate* and breath out, such degenerate matter and putrid vapours that infest, and pervert the *Crasis* and natural *tone* of every part ; to cleanse the *blood* and *nervous liquor* stained, and degenerated from their *balsamick* state ; to discharge and free the body from many infirmities that depend hence, upon a *scorbutick* habit, and depraved constitution ; this *Extract* performs that work, and is a necessary *Agent* for *eradicating* the *Scurvy* out of the habit of the body, having gained possession there : which is not cleansed, purified and reduced to a right state again, but by a Medicine of such operation and transpiring power. But of this more fully in my Discourse of the *Scurvy*, whither I referr the Reader that desires farther satisfaction in the Nature and Cure of that Disease.

The Dose of this *Extract* is, beginning with a dram and half, increasing afterwards to two drams, and sometimes to two drams and half : which is from
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the quantity of a Nutmeg to a Chesnut. To be taken upon a Knifes point, rolled in Sugar, or a Wafer; or dissolved in a little White-Wine Posset, or Mace Ale; and to drink a good draught of the same after, and sleep: being taken most commonly at night in bed; having eaten but a little supper at six of Clock before; or none, which is better. This Medicine is thus used twice in the week, or thrice every other night; after three Doses of the Pills have been taken.

The order of these three *Antiscorbutick Medicines*, is thus; except some special case, or singular propriety of Body, cause an alteration: First, They begin with the *Scorbute Pills*, to cleanse the Center of the body, as the *Stomach, Guts, Misentery, &c.* The next day, and all the intermitting dayes between *purging*, they use the *Elixir*, to rectifie and strengthen the digestions: and after three *Doses* of Pills taken, they begin the *Extract* to purifie the blood and habit of the body, proceeding also with the other Medicines, in their turns, as before, untill they be ended.

Now

Now if any Medicine appropriated to parts, by the general course of Nature, or otherwise; serving the whole species in like Cases; and proved succesful in most Persons; do not fully and sufficiently perform in some peculiar propriety of body, or extraordinary complication of contumacious infirmities; (since no Medicine is, or ever was, or can be, of infallible efficacy to all persons) then I form Medicines for such special Anomalous cases, as the operation and effects of the former Medicines do discover and dictate: So that I would not have any think a Pharmacopæian Physician is so limited and tyed up to his constant standing Medicines (Emperick like) as not able to go farther when they do not succeed: but is provided with variety of single Preparations, of which he can form Medicines; answering any design or intention of Cure the case shall require, or Reason propose.

FINIS.



The *Ancient* Practice of PHYSICK,

Revived, and Confirmed :

*As the only way for improvement
of this Science ; Security of the
Sick ; and Repute of the
PROFESSORS.*



IN the *Infancy* of Physick,
and during its growth to
a considerable improve-
ment ; the *learned Pro-
fessors* thereof, were so
careful in their Employment, and in-
dustrious to advance their Knowledge,
that nothing appertaining to the whole
business of this Art ; but passed throw
their *own hands*, and managed under
their *own eye* ; being privy and present
to all concerns ; and a faithful
Guide

— Guide in the conduct of the *whole Work*: not refusing the gathering of *Simples*, readily to know, and rightly to distinguish them; examining of *Drugs*, and proving their virtues; *dissecting bodies*, to view the admirable *systeme* and frame of mans body; and to understand the *economy* or government of Nature therein: preparing their own *Medicines* diligently, to gain a sound and true knowledge in *Pharmacy*, and to be expert in Medicines, and their various *preparations*: and all this with their *own hands*; and what not? to be truly informed, and ascertain'd in their *Art*; and not to depend upon hearsay, or fallacious reports of others, and the insufficiency of such testimonies: deeming it also not fit to manage so *grand an Affair*, of which the World was big in expectation, and that so nearly concerns the life of man; by *proxies* and *substitutes*, but by their own *proper labour* and *inspection*.

This was the *Primitive Practice* of Physicians; and those of the greatest fame and renown, called the *Princes of Physicians*: gained that repute and esteem *this way*, by their great labour, and

and diligent search into Naturals, for the good of man-kind ; refusing no pains that might conduce to the advance of their knowledge. And here I shall not need to name particular persons of eminency and note, recorded for this practice, since it was the *general practice* of Physicians in former times ; and thus it continued for many *centuries* of Years, or some *thousands* ; until of late this laudable Practice was *inconsiderately* and *unworthily* innovated.

After that manner, and by those industrious means related, the *Science* of *Physick* improved, and the *Professors* gained their deserved fame and credit in the World. *Physick* and *Physicians* being thus raised laboriously and worthily to a considerable esteem, through many Ages ; the *Professors* at length, and but of *late*, began to consult their own ease, to divide their business, and devolve it upon other men : laying aside the most *considerable* and *weightiest* part of their profession (the *preparation* and *managment* of Medicines) deputing and assigning others in their stead, to manage that part of the Physicians work. And here now begins the new
mode

mode of prescribing; and this novel invention takes its rise hence: the most imprudent course, and great oversight that learned men could commit: changing a *certain experimental* knowledge; the searching of Naturals, and proving them by *fact*, and sensible demonstration throughout the process: for a *conjectural speculative* designment, or fallacious *traditional transcript*, and unnecessary dependance upon *subordinate* men.

And although some may be so *candid* and favourable to think they intended well in that alteration, and frame some plausible motives to induce them to it, for a mitigation of their great error: yet I am sure the design was not *rational*ly grounded; and the *event* proves it, the *betraying* of this *faculty*, and *delivering* it up to be *prophaned*, &c.

Physick now, and Physicians, ariseth chiefly out of *Books*, and is planted upon tradition, (excepting the labours of some few industrious *Pharmacopæian Physicians*.) What a *Remora* this hath been to the *progress* of this whole Art; what *inconveniences* it hath brought upon the Professors; and to what *injuries*

ries and bazards, it exposeth the sick, the following discourse will briefly demonstrate.

This being premised by way of *introduction*, we will fall now upon the matter; to prove and clear out what was intended, and we will take our rise here: 'Tis a true *Canon* established by the Learned, and that very justly upon good grounds: *Ubi desinit Physicus, ibi incipit Medicus*. A compleat knowledge in natural *Phylosophy*, is the fit qualification, *præparatory* to a Physician: (and this excludes all other pretenders, as not fit for the undertaking of Physick) This *Phylosophy* is either *notional* and *speculative*, or *practical* and *experimental*. The *Notional Theorems* in *Phylosophy*, the World hath too long insisted upon; and spent much time to little purpose, in vain *ratiocinations*, *speculative conjectures*, and *verbal probations*: But time hath opened their eyes to see the emptiness, fallacy and insufficiency of it, to gain a true knowledg: And this way of learning growing out of date, *experimental Phylosophy* is now in request and sought after; as the most likely to bring a solid and satisfactory

turn and income for our labour and pains in the *disquisition* after knowledge: which sets many *heads & hands* on work at this day, and will be the practice of future Ages; to which the *Royal Society*, gives great encouragement and hopes, by their exemplary and profitable endeavours.

Now as *Natural Philosophy* is *previ-
ous*, and a fit qualification to ground a Physician on, in a general knowledge of Nature; and this knowledge is gained by *Experiments* and *Mechanick Tryals* (because man since the lapse of *Adam*, knows not *a priori* by an intuitive knowledge; but *a posteriori*, by Effects, Experiments, and discursive collated Reasons thence.) So likewise is the *improvement* of *Physick* in like manner advanced and acquired; being a particular part of the general knowledge of Nature; or a *specification* and *reduction* of it, to serve onely the purposes of confirming *Health* possessed, or regaining of it lost.

The whole business and work of a *Physician* may be divided into these two parts, *Theoretical* and *Practical*: The *Theory*, though commonly preceding
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in the order of Study ; by reason of other mens *labours* that we inquire by, and the *experiments* that have planted it: Yet it is latter, and *subsequent* in the order of our natural capacity, and *first aquirement* : For, all the true and certain knowledge we have, is drawn from *Experiments*, (our own or other mens) and ratified from thence ; and so becomes *Classical* and *Canonical* Doctrine afterwards : So that *Experiments* and *Practice* are the foundation of this Art, upon which the *Theory* is built ; and those *Theorems* which have not this *Basis* ; are but *dubious* Conjectures, *artificial* curious Fancies, and *ingenious* Probabilities. As it is thus in the whole Frame and Constitution of Physick, generally considered ; so likewise every part hath acquired its certainty, by repeated Tryals, and *Practical Observations*. And here I pitch upon the *Pharmacentick* part, the knowledge of Medicines ; which is the *great concern* of a Physician, and *most considerable* part of his employment ; and we shall find it to be the one half of his business. And here I shall lay down two *Theses* or *Positions*, that I assert and must prove ;

and to which all the discourse refers and drives at.

Position I.

That Pharmacy or Medicinal Preparation, is the proper business of a Physician; without which experience, and certain knowledg he cannot be compleat in his Profession; but very insufficient in the grand & most weighty part of the Science he professeth.

Position II.

That Pharmacy, and the true knowledge of Medicines, is not gained, but by manual Operations and Tryals; personally observing through the whole process of the Medicine, and noting all the Circumstances appertaining to it; whether succesful or not; for a future guide, to improve the next process.

The Compleat Physician, Tract. x.

That it is the duty of a Physician to be expert in Pharmacy; and that it is the safety of the Patient, for Physicians to be busied in the management of Medicines; I have proved at large elsewhere, *Medic. Absolut. Tract. x.* which may be reduced hither, to confirm the first Position; as also to illustrate the Second. And indeed few there are (not interessed or byassed otherways) but will confess and acknowledge these truths:

truths : notwithstanding the common current and *practice* of Physicians, is otherwise, and seems to oppose this Doctrine ; which being of great importance, we will strictly examine the matter, that our assertions may stand as invincible truths.

That Medicines are the Physicians business, and his proper concern, I prove thus : *That which is of the greatest importance, and most necessary to be exactly done ; requires the greatest care, and strictest curiosity : but, Medicines are the grand and chiefest part of a Physicians business, upon which more especially success or frustration does depend : therefore Medicine is his proper and personal business most strictly to be regarded.* The Major, or first Proposition, I suppose none will deny ; the Minor, or assumption appears thus. If a *good Medicine* will cure without other *Artificial Knowledge*, given by a common hand ; then a *good Medicine* is better then all other curious knowledge in this Science, and more to be regarded : but that it will do so, common experience does witness ; and we find a *good Medicine* to operate, far above the skill of the giver

Of which
lately we
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sometimes ; being a person knowing little of the Disease, or the nature of humane bodies. Now on the other side, all the *curious knowledge* that can be comprised in one man or many, cannot cure without *good Medicine* ; cannot command a *bad Medicine* from doing mischief ; therefore *good Medicine* is most to be esteemed, and nicely to be lookt after, as the most *excellent* and most *serviceable* part in this Art ; and the Physicians *special* business and *peculiar* concern.

A Physicians *study* and *business*, we may divide into two parts, the *Disease*, and the *Remedy* : So that all (or very little excepted) is prvious or reducible to these two heads : First, To know the *Disease* ; Secondly, To know the *Remedy*. To know the *Disease*, and not know the *Medicine*, is as if he knew neither, and to as little effect : So that the knowledge of Medicines, is the *Cardinal Point* a Physician aims at ; and if he hits not that *mark*, all the rest of his skill and pains comes to nothing : and in knowing this, is the *chief* thing we desire ; for what precedes, is but *previous*, and gives aim to *adapt* a Medicine

cine rightly; and this Medicine is the main thing, and here lies the stress of Curing.

Hence it appears very plainly, That Medicines is the *chiefest* business belonging to a Physician. Next, we shall prove, That he must *prepare* Medicines, be personally present and active therein; else he cannot acquire a true knowledge in Medicines.

First, As he is a natural *Phylosopher*, and intends to improve his general knowledge of Nature, by various *Mechanick* Experiments acquired, and not otherwise attainable; (as appears in the Discourse preceding, *pag.* 66.) So likewise must he proceed by *manual Operation*, to examine and find out the Virtues and Properties of all natural Bodies, to serve him in order to Cures. A Physician would be accounted a good natural *Phylosopher*, (as indeed he ought so to be) but how can that knowledge be obtained, if he do not make *Experiments* and *Tryals*? How is Nature to be fathomed and found out what she is in any part of the *Universe*, but by *sensible Experiments*, and *Mechanick Tryals*? For, all the certain knowledge

we have comes in this way : and by the preparation of Medicinal Ingredients various wayes, and by divers commixtures, this with that, observing several effects upon different *Associations* and *Preparations* ; we establish a certain knowledge upon such *Experiments* ; which also are guides in the same, or *collateral tryals* for the future, in *processes* of affinity. Nor ought we to trust *fallacious Tradition*, and uncertain reports, (which deceives many) but by *viewing, handling, tasting, smelling*, and such like examinations throughout the process ; a sensible and full satisfaction in the *Materia Medica* is gained : which great advantages and opportunities of knowledge ; a traditional speculator, or *prescribing Physician*, gives away to another person.

If it be so, as true it is : then, why Physicians should neglect these great advantages of improvement, and certainty of knowledge in the most *intricate* and *weightiest* part of their profession ; deserting the Ancient Constitution and Practice of Physick, the most safe and laudable, upon which this Art is founded and built upon ; exchanging
for

for the present custom of *Prescription*; a Nurse to *ignorance*, a late innovation of *bad consequents* to this Art, the Professors, and the Sick; is to me, and may be to all others a wonder: that Physicians, knowing and learned Men, should be led aside and over-ruled by custom of their times and present fashion, contrary to all *reason* and sound *knowledge*; is worth inquiring into a little farther, being of very great concernment.

*Difficile
est Sary-
ram non
Scribere.*

I see no reason, but that a Physician may as well depend upon the *Chyrurgions* skill in *Anatomy*, as the *Apothecaries* skill in *Medicines*; and lay aside that trouble of dissecting, as well as this of preparing Medicines: Why you should be so much concerned for *Anatomy*, and so little regard Medicines; the reasons does not appear to me: This I am sure, that a good Medicine, without an exact *anatomical* knowledge, will perform its work; but the greatest skill in *Anatomy*, will not make amends for a frivolous or bad Medicine. A *competent* knowledge in *Anatomy*, and an *exquisite* knowledg in *medicinal* Preparation, makes a good Physician: and this man you may freely trust with your life: but if he be the best *Anatomist* in the World,

World, having spent most of his time to gain repute in that curiosity, and neglected Medicines, save only a *speculative traditional* knowledge, and what he has gained by Book onely; he may talk finely, but he can do but little: he may get esteem by his *words*, but not by his *works*; Cures will not fame him. Now, I would not have any think by this, that I slight *Anatomical disquisition*; but I blame the preferring of this, before the other; insisting too much upon *Anatomy*, and neglecting *Pharmacy*, which is chief.

Most Physicians I find following the mode of *prescription*; and most people I find to applaud and stick to it, as the safest to trust their lives with. We will see now what it is that induceth Physicians to this way of Practice, contrary to the *Primitive Constitution*, and the example of their Predecessors: (though in other Cases great *Affertors* of *Antiquity*, old Errors not excepted; but in this affectors of Novelty) and what it is that draws the people after with such *adoration*, and gains such a *relyance* and *confidence* from them, as their greatest hope of help; and cannot *recede* from
it

it but with fear and dread. These things being unvailed, we shall plainly see the fraudulent mystery of this business.

The Physician is drawn into this *Pen-Practice* by a three fold Cord: *Custom*, *Ease*, and *Profit*. First, It is the *custom* and *mode* of these latter Times to practise this way; and therefore he crouds in among the rest, and swims with the Current. Secondly, This is an *easy way*, the *writing* of a *Bill*, is not the tenth part of the trouble, as the *preparation* for, and *process* of a Medicine: It is much quicker, and far easier to turn over a few leaves, consult an Author, and transcribe his Medicine; then to wait weeks and months upon tryals and experiments in Medicines, for a satisfaction; besides the charge and trouble which attends that business. Thirdly, *Present profit*, and *greater profit* does accompany this way of prescription, then the other of operation: for, he has not only his own abilities to prefer him, but he has the *interest* of the *Apothecaries* to support him: So that a Physician, though his abilities be but mean, yet having an interest in a good custom'd Shop, the Master

Master well known and esteemed for an honest man, his word shall make the Physician pass current, though he be a very *bungler* in the Profession, and bring him into a *great Practice*: and that brings most men into a *great Fame*; not for what they have done, or can do; but because they have much to do: and this is the badge and common delusive *Character* of an able Physician, *great Practice*: And this great Practice ariseth for the most part, after this manner, and not from *great Cures*; not pure desert and merit in his Art: whereas were this man to have risen by the strength of his own abilities, and to stand upon his own legs, probably the World would never have heard of him then: But having these *Wooden Legs* and *Crutches* to carry him, he makes a *busle* and a *noise* where ever he comes; and the sound of him perhaps reacheth far. Besides, this way is much more profitable, because it requires more attendance and daily visits; writing new Medicines every day, although the Disease be Chronick, and alters very slowly; which doubles the charge, to that of the other practice.

Now the people most of them are
blinded

blinded with *præscription* thus : First, The *Prescribers* are numerous, and the *Pharmacopæian Physicians* are but very few : a multitude, and the general custom, is very prevalent with the people, and perswasive to *adherence* ; not considering the just reasons of separation, and dissent in practice, nor the difference between them in *sound knowledge*. Secondly, *Præscription* carries a greater *formality*, and looks bigger ; though much of it be wind ; yet it carries a *specious* and *fair* out-side, and the people is well-pleased with it, thinking the dependance upon *two*, much safer than *one*, though the common Proverb is against it. Thirdly, It is the practice of most *Empericks* and *Mountebanks* to make their Medicines ; therefore that is lookt upon as an *ignoble degenerate* way, not befitting a Doctor, a Man of learning and worth ; because it is the common practice of those men : and some sortish people not able to distinguish, think all that practice with their own Medicines, to be much what alike ; and have a low esteem for them, meerly upon the account of *preparing* their own Medicines : whereas a *Præscriber* is busied

— fied in higher matters, vifiting, and being vifited : cannot spare time to look after Medicines ; an inferior buſineſs, and keeps it off at *Pens length* : Theſe are the men that we adore and croude after. Fourthly, The *Apothecaries* give their judgment of the *Preſcribers* ſide, that they are the *learned* Men, and the *ableſt* Phyſicians ; the other a ſort of *quacking* men : Therefore the people not conſidering upon what byals this *partial* commendation runs, takes it to be the integrity of their Judgment ; and this ſwayes the people much. Why this is ſo, the fore-named

The Com-
pleat
Phyſician.

Book, pag. 55, 56; &c. declares.

All this while the *Pharmacopæian* Phyſician, the *industrious Operator* in Medicines, the moſt *acute Phyloſopher*, and *expert* Phyſician, has no body to cry him up ; no ſuch left-handed wayes to promote himſelf, but by his *Cures* : And theſe are none of the *trivial* ſort, but the moſt *difficult* and *contumacious* Diſeaſes falls to his ſhare : And for the moſt part, ſuch perſons as have gone through many *preſcribed Courſes*, to little purpoſe ; are then forced to look out for extraordinary means : and then they

they inquire who is the best *Chymical Physician*; then the ablest *Pharmacopæian Doctor* they can find, is the man that must do their business; then at length they come to him.

He keeps home, prosecuting his Experiments, being thirsty after knowledge; hunts not so much after gain, as satisfaction in, and acquirement of *excellent Medicines*; and is very laborious night and day to purchase them: and although he can with one of his Medicines out-do ten *prescripts*; yet perhaps few else come to him, except such as are tyred out with *prescription*, and given over; because he differs from the rest of Physicians, men of great note, known abroad, that every body speaks of: But this a *sullen man*, conjuring at home in his *Laboratory*; a private way by himself, that the people do not know what to make of him; and therefore are afraid to go to him, because he walks not in the common Road. Besides, this man is suspected to deal much with *Minerals*; and they are dangerous Medicines: therefore few meddle with him, but such as are in a desperate condition, and cannot receive help otherwise.

wise. Thus people put the cheat upon themselves, and suffer themselves to be blinded, oftentimes to the loss of their lives.

Si Populus vult decipi, decipiatur.

But if you would be satisfied in these scruples, look into that piece called the *Compleat Physician*, Tra&t. xi. Solution is given to these Objections and vain fears. And how you may know an able Physician from him that is not so; rightly distinguishing one from the other.

But I have not done with *Prescribing* yet: it is a considerable matter, though not for its worth; but because it stands as a Bar to the improvement of our Science; and not only so, but will prove destructive too: Therefore I must examine it a little farther, to shew the insufficiency and ill consequents that attend it. For my own part, I was a *Prescriber* the first seven Years of my Practice: and had not left that easie life, but that I was much dissatisfied in Medicines; which put me upon operation in Pharmacy, and Medicinal Proofs: after which I was fully satisfied, that *prescription* keeps a Physician in ignorance;

rance; and so long as he persists in that way, he shall never attain a *complete knowledge*, nor be able to do great things for the credit of the Profession.

Let us now compare *Theoretical* learned *Prescription*, with *illiterate Empy-
rical Practice*; and see what difference there is between them, so far as concerns the *Practick* part in matter of Curing; and then *Prescription* will appear what it is, without a *vizad*. First, Either this *Prescription* is founded upon *Tradition*, and taken up upon trust: or secondly; it is *grounded* upon some former *periclitations* and *successful adventures* of your own in parallel Cases: or thirdly: A *seemingly* rational and *probable* good desigment of a new Medicine, *theorically* contrived, and drawn from the single nature of the Ingredients, *select* and appropriated to a special Case. Now in all these three *Prescriptions* severally bottomed; (and I think the enumeration is sufficient to comprise the Generical Latitude) the *Prescriber* is justly to be taxed, and may be reputed *Empy-
rical*, or a *hazardous undertaker* of the Sick.

The Ancient Practice

For the first ; If your Skill depends upon the knowledge and credit of an *Author*, or a *Book-Guide* in the election and composition of Medicines; then 'tis not you (if it take effect) that cures but your *Author*, and your good fortune to consult *him*; and you practice by *his* *repute*, and supposed *experience*, not your own ; nor by your own *reason* and *knowledge* in Medicinal Preparations : This is too like an *Emperick*; and thus the old Woman cures by a good Medicine (none of her own contrivance) left her by some able Physician.

As for the *second*, That is just the *Empericks Practice*; and his confidence in the use of his Medicine, does arise from fortunate blind *Experiments*, not from the *reason* of his *Medicine*; not from any true account he is able to give of each *particular Preparation*; or the *designment* and *adaption* of the whole, but onely some good success from the operation in like cases.

Now the third ; That seems to be a grave learned *Plot*, and a secure design in curing, is the most *bazardous* adventure, and most dangerous of the three ;
which

which plainly appears thus.

First, Here you set upon the Sick with an *unknown* and *untryed* Medicine, which what it will prove, a more knowing man then you cannot tell : For those that prepare Medicines for their own Practice, and are *well experienced* in Medicinal Preparations, far beyond your knowledge of *Prescribing* ; I must appeal to them for *testimony* ; they are not satisfied in, nor have tryed any new Medicine sufficiently, under *six months* time, by frequent preparations and tryals in use and curative *probation*. For my own part, I have been *revising*, *correcting* and *perfecting* some Medicines this seven years, by various *alterations* and *tryals*, and yet I am not fully satisfied : And you by a *spurious phansie* can hatch a new Medicine in a quarter of an hour ; 'tis like to be a good one. But to keep close to the purpose ; he that is not *experimentally*, and *sensibly* acquainted by *tradition*, with every single nature he adds to his Medicine ; puts he knows not what together : And he that is well acquainted with the Nature of each *single*, does not yet certainly know what the *result* will be in the *Compound*,

until the tryall : As the Ingredients of Gunpowder single, has no such furious effects ; but being so compounded, has a strange force and power : And likewise many other Compounds, far different in the *result* from each *single* nature, that might be instanced : So that you may very rationally conclude hence, the *designing* and *compounding* of Medicines is a very nice thing ; not to be done in the *study* onely, but proved also in the *Laboratory*, and warily approved by use.

A *Prescriber* or *Speculator* in Medicines, does not consider, nor can he find it in his study ; how ingredients are *varied* and *changed*, by the diversity of *conjunction* and *preparation* : How their properties are *intended* or *remitted*, *extinct* or *advanced*, by the addition of this, or subtracting that ; having *similar*, or *dissimilar* and *opposite* qualities, arising from their different forms and *seminalities*, or *artificial* modifications and transmutations in preparation : For this is known and discovered onely to an Operator, by tryals and processes in the preparation of Medicines, and not otherwise.

I affirm therefore, from these reasons deposited: to practice with, or appoint Medicines, without a through and well-grounded rational experience in them, (gained onely by their preparation) is too *Empyrica*, is *uncertain* and *hazardous*; not truly knowing what he prescribes, but relying upon fallacious tradition, and his own blind repetitions and unsafe adventures.

Nor is it onely a *knowledge* in *Medicines* barely gained, (though that is great) but a Physician is hereby acquainted with the *operations* of *Nature*, and is lead into the *knowledge* of *Diseases*: For this perspective knowledge of the Medicine, gives a *great insight* and clearer light into the Disease. *Medicines* and *Diseases* are so *relative*, and depend upon each other in their true knowledge, that they discover and point at each other very plainly. If a man truly and thoroughly knows the *operation* of a Medicine that cures, he more certainly then knows that the Disease was *This* or *That*, from the *properties* of the Medicine; and understands *how* Nature receives help and assistance in such Cases: So that the true knowledg

— of Medicines, dilates it self, and extends farther than the *Pharmaceutick* or *Mechanick* part of Physick; and much improves a Physicians knowledge in the other parts of this Science: whereby the *Pharmacopœian* Physician is better enabled to give an account of the operations and deficiencies of Nature in humane bodies, and the Remedies that answer thereto, and the manner of their performance, than any other person; from the various tryals of Medicinal Preparations; which not only discover their peculiar natures, but by *Analogy* unfold the secret operations and mysteries of the *Microcosm*. This is the Key to let you in; not onely to Medicines (which is great) but into the true knowledge of Diseases: You cannot adapt a Medicine, or design it aright, but from the knowledge you have gained in *Pharmacopœietick* operations and tryals of Medicines: For, by *Correcting*, *Digesting*, *Fermenting*, *Destilling*, *Subliming*, *Volatizing*, *Fixing*, &c. are Diseases known, by these artificial imitations of Nature; and does unfold the mystery of Curing.

I think it much more necessary, that

a Physician should look into the *Medicine*, than the *Chamber-pot* or *Close-stool*; as a matter of greater concernment; and he shall practice with less hazard to his own *reputation*, and more security to his *Patients life*. And I must say, an *error, mistake* or *abuse* in the *Medicine*, is far greater and more dangerous, then a deficiency or error of the Physician in his judgment of the Patient: For, a *good Medicine* is not so tyed up and restrained to *one Disease*; But it shall operate for good in *many others*, (seasonably given in due quantity) so that if a *Physician* do not so exactly determine aright concerning the Patient; yet if the Distemper he imagines, have but an *affinity*, and some proportion with that which really afflicts the Patient, and he gives a proper Medicine according to his own determination; his Medicine shall *prevail* and *succeed well*: But an adulterate bad Medicine, though given by the most *skilful hand*, and deliberate consultation, shall have *bad effects*: And therefore I may affirm, That a Physician of ordinary parts, with extraordinary curious Medicines; shall perform more and greater *Cures*, and

have less miscarriages, then the most knowing and learned, with ordinary sophisticate Medicines. And that Physician who spends some time in *Pharmacy*, shall find more satisfaction in seeing a Medicine duely prepared and compounded *once*, then in reading it a *twelvemonth*. From whence the *true proportion* and *quantity* of each *Ingredient* will exactly be known suting with the form of the Medicine; which *incongruously* I have often seen prescribed, for want of knowledge in the *Pharmacopoietical* part.

From hence the *particular* properties, and *differing* qualities of each *Ingredient* will more plainly and fully be discovered, in their single *Preparations*, *Corrections*, *Defecations*, *Exaltations*, and *gradual Mixtures*; their *conflict*, *discrepancy* and *rejection* one of another in single applications; and their mutual agreement, embraces and union, in the whole composition by fit *mediums*, and artificial conjunction: the diversity of *Tastes* and *Smells* reduced into one by *fermentation*; the true *colour*, *taste*, *smell*, *consistence*, and due form of the Medicine, will be discerned from a
slovenly

slovenly inartificial sophisticate Medicine; and he that is not skilful *practically* in the preparation of Medicines, shall never rightly discern a *good* Medicine from a *bad*. Not that I think fit a *Physician* should toyl in the laborious *part*; but a *supervisor* of his Servants, to prevent mistakes, abuses, and slovenly operation: but where the *mystery*, *curiosity*, and *intrigue* of the business lies, that is to be done by his own hand. In vain the *Physician* *curiously* inquires, and *strictly* examines the state of his Patient, if he be not as well *ascertained*, and fully satisfied in every *Ingredient* of the Medicine. He that practiseth with *unknown* Medicines, may be glad of his success; but if the contrary happen, he shall not be *satisfied* where the fault was; whether in *himself* or the *Medicine*; the *contumacy* of the *Disease*, or *intervening accidents*; nor can he note that an observation for the future.

Sine certa notitia medicamenti virtutum, non tuto curabit Medicus.

Nor is this Knowledge and Art of Medicinal Preparations restrained only to the *artificial* making of Medicines, and the advantages limited here; but
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is very *extensive* and *assistent* through the whole *Science* of Physick; becomes very useful and auxiliary to a Physician, *facillitating* his disquisition, and *improving* his knowledge in the nature of Diseases; discovering their *several* properties and differences, and confirming his Judgment. For example, if a man be grip'd in his Stomach or Belly, provoking a Flux, and this is removed by exhibiting of *Occuli Cancrorum*, *Corallium*, or such like: it is concluded rationally, that a *luxuriant acidity* did cause those *punctures* and *laxative* motions; because these *concrets* do satiate and drink up all *acidities* by virtue of their *alkaly*: Now here was a right *adaption* of Medicine to the *morbisick* Cause; proved by the genuine property of the Remedy: Now this *alkalisate* property was first discovered by preparation and tryals; mixing *alkalyes* with *acids*, the acidity is destroyed, the *punging* quality is taken away, and the liquor becomes *insipid* like Water.

And as it is thus in this particular, so likewise in other Medicines; the *usages* of their virtues and operation are not truly known and fathomed, but by *preparation*.

paration and tryals in the Laboratory; which discovers their properties *single*, and their *result* in mixture. It is not sufficient a Physician does *Cure* (one that is no Physician does that by *chance*, and some times) but that he be able to give a good account *how* he cures; and that is by having a *perspective compleat knowledge* of the Medicine (gained only by preparation) *collated* with the nature of the Disease; else he is like an illiterate *Emperick*, and he derogates from his Title of *Doctor*, and the dignity of this *Profession*.

He that is not well practised, and skilful in Medicinal Preparations, but collects Medicines out of Books, and takes them upon trust from any *Author*; that mans practice is *Empyrical*; though he be very learned, well read, and a long Practiser in Physick. And what if he hath used and experienced such Medicines to be good, and therefore does confidently use them; yet not truly knowing the *design* of the Medicine, the nature of each Ingredient, their particular Preparations, their concord in composition, and result of the whole; in this he is too like an *Emperick*.

Nor

Nor does the knowledge of an *Herbal*; or Books treating of *Animals* or *Minerals*, make you expert and knowing in Medicines, as to set down there, and think you are able from thence, to *prescribe* with great judgement: You are very much mistaken herein; those Books do but *initiate* you; they are but the *a, b, c*, of *Pharmacy*; they do but *qualify* you as a *Tyro*; and you vainly think now you are *adeptus*, a compleat *Artist*, and very skilful in Medicines. But admit that *Vegetables*, or others, in their single natures were according to *Tradition*, (which very often is not so) yet when you compound this with that, and vary their preparation into *several forms* of Medicines; they are not what they were before; but by this *conjunction*, and different preparation, the *result* is something else then what you imagined or designed: And what this *Medicine* will be, the *preparer* onely and *supervisor* can judge; who by *bandling*, *tasting*, *smelling* and *seeing*, does judiciously examine and prove through the whole process, and rightly know whether this *Medicine* be congruously and rationally de-

design'd, and likely to answer the purpose intended.

From hence it is undeniable, that no way but *experience* in *preparation*, can give a Physician a true and well-grounded knowledge in Medicines: Then it behoves every *industrious Professor* in this Faculty, to be diligent and constant in this *Practice*, that he may be able and skilful in Medicines, without which all his learning is *frustraneous*: But this is the *check* to the progress of our *Science*, that the *Professors* are *speculators* of traditional Medicines; not *reformers*, by practical experiments and tryals: *Pharmacy* is the *mechanick* part of this Art; but the most useful and necessary, and is not learned but by *manual* operation and *preparation*. You must not think to contrive and reform Medicines in your study only; but you must prove those *notions* in the *Laboratory*: And before you can *complete* any Medicine designed, it must pass *several tryals* and *alterations*: And then compare the last repeated tryal, with your first invention; you will find that the *Embryo* of your first conception to be but a very imperfect thing, not comparable to the
last,

— last, resulting from various alterations, in *matter* and *process*, and several probations in the use and operation.

Whoever therefore invented *Prescription*, as a *mode* and *custom* for Physicians to follow, seducing them from their *first establishment*, and most rational endeavours in the *preparation* of Medicines; was the greatest enemy to this *Science*, and to the *Professors*, and hath proved most *pernicious* to the Sick.

And he that pretends to *great knowledge* and abilities in this Faculty; not experienced, not a *complete Operator* in Medicinal Preparations; but puffed up with *traditional notions* and *Book-reading* knowledge in *Pharmacy*; He is an *Impostor* to himself and others: his supposed abilities are but vain presumptions, and *erroneous conceits*. And this is a great truth, attested by all *Pharmacopœian Physicians*, who were first planted upon *tradition* and *Books*: For never any man yet, though ever so well prepared, and fitted by *Book-learning*; but after *tryals* and *experience* in *Preparations*; he was then convinced, that his best *speculations*, and most complete
notions

notions (as he thought) of Medicines before *tryals* and manual preparation, were but vain putations and childish conceptions. And not only thus, comparing his *first entrance*, with his more *mature* knowledge, there is a vast difference: But even the best *Artist* and *Operator*, long practised in tryals; his *first designment* of any Medicine, is not comparable to his *repeated tryals*, and *meliorations* of the first process. The observations that are taken in each *course*, are Monitors and a certain guide for the *future*, to amend and advance the *next preparation*. Now the Physicians absence (a *Prescriber*) gives away this *advantage* of knowledg, and makes him *uncapable* of improving Medicines, or having any *true* and *solid judgment* in them: And this is the unhappy case of *prescription*, or the custom of making Medicines with *Pen* and *Ink*.

Let none therefore be so egregiously simple and doting, as to think that a Legitimate *Physician*, preparing and practising with his own Medicines, is like an *Emperick*, does derogate from this Faculty, and is of an inferior rank to the *prescribing Doctors*: No, it is
much

much the contrary ; for the *Pharmacopæian Doctor* is the truly knowing and most able Physician, and does perform the *whole duty* of a Physician ; whereby he gains an *expert* knowledge and great satisfaction in Medicinal Preparations, without which a *Physician* is very *deficient*, an *uncertain* and *unsafe* practiser. The *Emperick*, in that he makes his own Medicines, so far he is right, doing the duty of a Physician : But not being well *qualified* for his undertaking, is therefore to be *censured* and *suppressed*.

I prosecute this Point the farther, and lay open in plain tearms the insufficiency of *prescribing* to enable a Physician *judiciously* to appoint Medicines and *relieve* the Sick : Because most people are grossly blinded, and foolishly think, that the *Prescribers* are the *Ancient* true Professors, and most *able* Practisers in Physicks ; when indeed they are *much inferior* to the *Pharmacopæian Doctors* in point of sound knowledg and ability to cure. Nor can it be otherwise, so long as they continue in that erroneous, uncertain, and hazardous way of *prescription*. I shall not deny them

them the worth of their other parts, and laudable qualifications in *Scholarship*: But this *blot* cannot be washed off, but by a reformation, by altering the course of Practice, and ground your Medicines upon your own *Experiments* and certain knowledge in *Pharmacy*. And this is not said to reproach the Learned, and bespot the Gown; but to *provoke* them to return to the *Anti-ent Constitution*, and most laudable knowing Practice; which is the onely way to redeem the credit and esteem of the *Professors*; advance and propagate true knowledge, and *secure* this *Faculty* from the many abuses it is now *obnoxious* to.

Upon some of these considerations, *Physicians* now in most parts of *Europe*, (at least the most ingenious and truly knowing) begin to decline the *Prescribing Mode*, and bethink themselves what injury it hath done both to the sick and to themselves: And I meet now but with very few in *England* that are not sensible of their *error*, and the snare that this *custom* hath brought them into. *Jam tandem* — it is better late to reform, then to persist in, and pursue

such a course, as certainly does *betray* and deliver up this profound Learned *Science* into the hands of *Aliens*; and shall make the *Professors* to truckle under a *Trade*.

That which seems to stand in opposition to the *current* of this Discourse, and the Objections that may be raised to *invalidate* the convincing power of these truths are such as these following; which I shall answer to, and *anticipate* the cavels of others.

Object. First, Here the *fidelity* and *skill* of *Authors* are called in question, and taxed indignly; by whose *Coppies* and *Dictates*, *Prescribers* draw out their *Recipe's*: And this is a villifying of Learned Men whom we ought to *imitate* and *respect*.

Answer. To which I answer: Although I *revere* and *esteem* Learned *Authors*, yet I will relie upon none, farther then a perswasion to believe upon probable reasons; and that puts me upon the *tryal* and *proof*. The *Authority* of any *Author* is not sufficient for you to *acquiesce*, as fully satisfied in any *Medicine*, until you have sufficiently *proved* it by *preparation* and *use*.

Se-

Secondly, *Authors*, though of great fame and worth, do often *transcribe Medicines* from one another, and take up upon trust as you *Prescribers* do; and none well knows who made this or that Medicine, and tryed it; notwithstanding their *virtues*, are stongly *asserted* and *praised*. And to prove that this is so, I shall, if need be, point out such *Medicines*, not a few, in *Authors* of good repute that had they *prepared* and well *proved* those Medicins; they would never have named them, except for caution, that none may use them.

Thirdly, *Antique Authors*, though men of *great Learning*; yet they have *great errors* too, interspersed with their good works; which this *critical Age* does *explode* and cast out: Why then shall we not *doubt* of their *Medicines*, and *prove* them also, to find out their failings. The *Pharmacopæia's* those Books that seem to be, & were intended a collection of *choice Medicins*; yet such are hard to find there, and compleat Medicines are very *scarce*: But trumpery there is enough & too much. And this by reason *Pharmacopæia's* were made, by those which were no

Pharmacopœians. And if these *Pharmacopœias* had never been extant, but *Pharmaceutick Experiments* preserved and kept as in Ancient Times amongst the *Sons of Art*; it would have been much better for this *faculty*; Physicians then would have been more *industrious* and *skilful* in Medicines, and a greater regard had from the people. But this *obiter*.

For my own part I am not obliged to an Author for any *Medicine* I have *acquired*; farther then the *Rudiments* of this *Art*: that did *initiate* me in the common Preparation of Medicines: but to relie upon *tradition* in the process of any Medicine, as an exact *Rule* and *Coppy* to imitate; that I disown, and am wholly guided by the *Analogy* of my own Experiments. But I can say, and that truly; I have been often *deluded* upon probabilities of good Medicines; and *drawn in* by the *encomiums* that *Authors* have given of them; to make *proofs* and *tryals*: but they have not *recompensed* my labour, and all that I have gained, is to beware for the future. And for this account of *traditional Medicines*, you shall not
take

take my bare word onely; but I can bring thee testimony of other *Pharmacopæian Physicians*, such as are *Adepti*, compleat Operators in *Pharmacy*, that will say the like by their own Experience.

Now the *Præscriber* looks no farther then the *credit* and *antiquity* of his Author; and if the Medicine have been extant some hundred years, and commended successively, (that's authority enough) he doubts not but the Medicine is excellent; Who dares question this Medicine? Here is the cheat that men put upon themselves, and the lives of people are trifled away after this manner, depending upon *fallacious traditional Medicines*, besides the uncertain care, skill, and honesty of the maker.

Now I would not be thought so severe a censurer, as to charge *learned Authors* with a wilful and intended deceit; but rather impute their errors to a want of true knowledge of *Pharmacy* and good experience in Medicines; and blame their credulity, being deceived by *tradition* and other *Authors*, the first inventors, who never suffici-

ently proved their conjectural Medicines; perhaps never made them otherwise than a *fair draught* upon a piece of Paper: supposing *this* and *that*, and *plausifying so* and *so* prepared, will be an excellent *Medicine*: Thus depending upon the *imagining* of *Medicines*, and commending them to *posterity*, as certain and infallably proved; hath shamed great *Physicians* their successors (who else had been good Physicians) censured their expectation, to the frequent hazard, and sometimes loss of lives, and the vilifying of this most excellent Art.

This is not spoken at *random* and reproachfully, but upon a *certain* knowledge and *experience* that it is so: And this I will prove either by the *testimony* of other *Pharmacopœian Physicians*, Men of great tryals, and that have followed the Dictates of *Authors*, and find no satisfaction but in their own Experiments and Precesses, which only plants in them a well grounded certain knowledge: or else I will *nomnally* charge the Medicins of your *classical* and *best reputed* Authors, with much error and fallacy; and prove what I have here asserted

asserted generally, by particular and divers instances, out of your *prime Authors*.

And thus much for the *credit* of those Medicines that come by *tradition* (the foundation, upon which *prescribing* is bottomed) and what *relyance* a Physician may have upon them; being in answer and satisfaction to the first objection.

A *second Objection* may be made to the whole design of our Discourse, grounded upon the *skill* and *knowledge* of some *Prescribers* of long Practice and great Experience. *That although Object. 2* young Physicians *rely* upon *Authors* and *Books*; yet those who have been long *Practisers*, perhaps twenty, thirty, and some forty years; these are bottomed upon *themselves*, and do depend upon their *own Experience* they have had in the use of Medicines, and therefore cannot but have a *certain true knowledge* in them; and is to be accounted *skilful* in *Medicines*.

To which I answer: First, That the *long use* of Medicines *onely*, does not make a Physician truly knowing and expert in Medicines as he ought: ex-

Answer.

cept he *prepare*, as well as *use*; his knowledge is imperfect and very lame; as being only a *post* knowledge, arising from the *Effects*, and not grounded upon the *dextrous preparation*, and *congruous associations* of the *Materia Medica*, the causes of such Operations. The other knowledge every *Emperick* hath upon the use of *Medicines*, to say they had a good or bad *effect* after Operation: But a Physicians knowledge must reach farther; *Scire est per causas cognoscere*. So far you ought to be knowing in *Medicines*, as to give a *rational* account of every *Ingredient*, what it is in its own *Nature*, and what it is by such a *preparation*, and in such a *composition*: How it agrees with its *associates*, and conspires with the *purpose* intended. And such a knowledge as this does spring only from the *preparation* and *use* of *Medicines conjunct*, and not otherwise *apart*; as plainly appears in the preceding Discourse; particularly in page 72, 84, 88, 92, else your knowledge of *Medicines* is but a blind *empyrical* knowledge drawn from the *effects* only; and such a knowledge as
this

this is very uncertain, various and deceitful.

And therefore I say, that twenty, thirty, or forty years Practice, & *great Practice*, after the manner of *prescribing*; does not plant a solid true knowledge in *Medicins*; but seven years *preparation* of *Medicins*, shall far exceed and go beyond that; In *rational designment, secure, certain, and benign Operations* of *Medicins*: And farther, to prove that *prescribing* is very insufficient to make a Physician *expert and knowing* in *Medicines*; I will be willing to be *determined*, by the *prescripts* of the ablest and best *Præscriber* accounted, for a sufficient demonstration and clear evidence in this point: That if his Medicines be *slight and frivolous, or erroneous and noxious*; then you will grant, and freely acknowledge that *prescribing* is not the way to enable a *Physician*, and make him *skilful* in *Pharmacy*; although he hath been long at this game; But this *tryal* I will freely embrace; and will charge those *prescripts* with folly; and will be *determined* by the *proof* of it. Let me but have a *File* of *Bills*, of any *Præscriber*,
that

that hath been the most plausible and famed in that appointment of *Physick*; and if I do not find such considerable errors, either in the *adaptation* and *design*, or *preparation* and *association* of *Ingredients*, as is worth taking notice of, and deserves *correction*; then I will ask pardon, and acknowledge my unjust censure; if I do not find *six* in *ten* culpable throughout the File that deserves to be thrown out. And this will be the readiest way to end the Dispute, if any one be *mind*ed to justify *prescribing*, and defend the undeserved reputation of it.

Another *Objection* that may be started to oppose our general Charge against
 et. 3 *prescribing*, may be this: That all Physicians who *prescribe*, are not onely Book-learned in Medicines, but some have made private experiments in Medicines to gain knowledge; and therefore may be as well skilled in the preparation of Medicines, as those that profess to practice with the Medicines of their own preparation.

Answer. To which I answer: First, I will not deny but their may be in the number of *prescribing* Physicians, some more

curiously *inquisitive*, who to satisfy themselves, may make some *tryals* and *experiments* in *Pharmacy*: And so far as they proceed here in this way of *operating*, and proving their *Medicines* by *practice*, so far they are to be accounted knowing: and if a *prescribing* Physician hath attained any *considerable* knowledge in *Pharmacy*; he did not gain it by *prescribing* or writing of *Bills*, but by *tryals* as an *Operator*: so that my charge against *prescribing* stands good; although some *Præscribers* (which are *rare*) may be knowing in *Pharmacy*; he is not so *quatenus* *Præscriber*, but as *Operator*.

Secondly, It is not a *slight* attempt and *assay* in Medicinal preparation; or a *tryal* now and then, to gain some pretty knack for curiosity and diversion; that will give a *solid* through judgment in *Pharmacy*: Every one that plays with a *Pencil*, or trivially useth it, is not therefore a *complete* Painter; but he that continues seriously in the constant practice of it; we may believe him to be an Artist. Because some perhaps will try *Aurum fulminans*, another will attempt to extract the *inctue* of

of *Coral*, or to make *Aurum potabile*, or prosecute the *Philosophers Stone*: or something else that they *phanſie*; they are not therefore to be accounted compleat *Pharmacopœians*; although these are laudable Actions, and become a *Philosopher* and *Physician*. But he that grounds all his Practice and Medicines upon his *tryals* and *operations* in *Pharmacy*; that hath been an eye witness to all the *preparations* he useth; their several *alterations* and *meliorations*: that man is to be esteemed a compleat Physician and Pharmacopœian. If so, then a *Prescriber* shall not by this *pretence* of preparing, or endeavouring and attempting some *peculiar Medicine*, or *curiosity* that lies within the compass of this *Art*; be therefore accounted *skilful* in Medicinal Preparations: because his experiments and tryals are not *general*, and serving to the *whole practice* of Physick; but restrained to some *particulars* in the design he prosecutes: either for a *diversion* and *pleasure*, or *advantage* to gain some secret that will turn to profit; or *ostentation*, to be Master of some *Arcanum*

to

to talk of; perhaps of little use in the business of Curing.

Thirdly I answer: If a *Præscriber*, for his satisfaction, does make *Experiments* and *Tryals* in Medicine, to gain knowledge in Pharmacy, (as is here *al-leadged*; but such are very rare to be found) then he must *practice* also with these Medicines, or his preparing is but a half satisfaction; he is not assured of what he hath *made*, will answer the *purpose intended*, and *operate* as he designs, until the *tryal* of use; and that must be with *many* persons, before he can be ascertain'd and confident in the virtues of those Medicines; the *repetitions* and *meltiorations* in preparing, must also be *frequently proved*; before he can have a plenary content and satisfaction, which will take up a good practice alone, without dividing into parts. Which if so, as true it is: Then how a *Præscriber* can play on both hands; with his *own preparations*, and his *paper Medicines*; seems very improbable he should manage both well: and where these men so qualified are that practice thus, I know not; and they will be found very few upon the search.

Fourthly,

Fourthly, If a Praſcriber hath attained any *competent* knowledge in *Pharmacy* by his own preparations as *Operator*: he then knows that *Medicine* is ſo *nice* and *difficult* a thing to be dealt with; as not to be truſted out of *ſight*. And ſuch a Man that *praſcribes*, muſt do it with *reluctance*; and his Conſcience will tell him, ſuch a concern, of ſo *great importance*, and ſo liable to *miſcarriage*, even in the hands of the moſt wary and exact *Artiſt*; ought not to be committed to the *care*, *ſkill*, or *honesty* of others, remotely concerned as *ſubordinate* Instruments, whoſe failings for the moſt part cannot be *detected*: but that it is the *proper* and *chiefeſt* buſineſs of the Phyſician, whoſe *reputation* (if nothing elſe) obliges him to the greateſt induſtry and circumspection imaginable in this matter.

Beer that is made of *Water*, *Hops*, and *Mault*, three common things, and eaſie to be prepared after a common rule; yet what variety of Drinks we have, ſome good, ſome bad, differing in *ſtrength*, *taste*, *colour*, and *conſiſtence*: So many *Brewers*, almoſt ſo many kinds of *Drink*. What think you

you then of making Medicines, having *twenty, thirty, or forty* Ingredients in the Composition, as some such there are; and of these many requiring a *single and several* preparation, and *prævious* ordering, before they are fit for Composition.

Beside, of the *Drugs* imported into *England*, a *fourth* part is more fit for the *Dunghil*, then to come into the *body* of Man; and he that takes a Medicine of that sort, needs no other Disease. Another *fourth*, though not damnified, corrupt and naught; yet weak, of small virtue and efficacy, and a *degenerate sort*; as much differing from the best, as they are in *price*; and that is *double*: And what think you becomes of these? They are not thrown away, there is Chapmen for these too; and when they are made up in *Medicine* they pass for current in the Shops.

Do you think now there is not more *variety* in the *goodness* and *excellency* of Medicine, from several mens ordering, and their Servants, (differing in *Art, care, and honesty*) then in *Beer* or *Ale*, made of two or three ordinary Ingredients easie to be made, and easily discerned

cerned by the *pallate, smell, or sight*: But the other of *many, various, exotick* strange Drugs not known or heard of by the most; and producing a *mixture*, not to be detected or determined of in goodness, (although an Artist) but by conjecture from the manner of operation: and yet by that *only*, we cannot *positively* and *certainly* conclude; but being *collated* with the *preparation*, and the *Ingredients*, true judgement then may be given of a *Medicine*.

From hence may be collected the *valid reasons*, and *cogent motives* which first put me upon this work, and made me a *Pharmacopœian* to my own Practice: Which is the duty also of every *Physician*: For, this being neglected and thrown off, he can neither be *skilful* in the *Art* he professeth, nor *careful* of the *sick* he undertakes.

Fifthly and lastly, I Answer: That *Physician*, the Current of whose Practice runs in the common *Prescribing Road*, and yet Pretends to knowledge in *Pharmacy* and *Chymical Tryals* as a *private Operator*: I have a great *suspicion* upon such, that this is but a blind to make People believe they attempt *great matters*,

and are skilful in all things appertaining to *Physick*.

Not long since a *Physician* of this *Character*, very *eminent* in *Practice*, being called to a Patient, seized *Apoplectick*, as was judged, prescribed for this Case. The *Patient* lying a good while thus afflicted, having some *intermissions* and *returns*, did at last evade this sickness. Report was made to me of this matter, as a great Cure performed; and one *Medicine* above the rest was extolled as the *chief* that saved the Persons life. Whereupon I endeavoured to know what this rare *Medicine* was; not that I expected it would *prove so*, but to see how people are blinded. With some difficulty this *Prescript* I had a view of: which when I saw, I could not but hold up my hands and wonder at the *ignorance* of the *Prescriber*, and *ridiculousness* of the *Medicine*: the substance of which *Ingredients* at best, were very *mean* and *inefficacious* for such a purpose. But this is not all, the *preparation* and appointment of this *Medicine* was so *absurd* and *irrational*; that the little virtue those *Ingredients* had in their own Nature for such a pur-

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pose,

pose, were quite destroyed by the *manner of preparation*. This is the effect of *prescribing*; and this appointment of Medicine, was by a *Præscriber* of the *first rank*, of great repute in this City. I could name the *Physician, Patient and Medicine*; but I shall not be so severe, as to publish the failings of any particular person, (especially a man of that note) onely the matter of *fact*, lies just in my way to *exemplifie*, and prove what I assert: I aim not to defame or blast any *Physicians Reputation*, having no disgust to the person of any; but the errors of a general *spurious practice*, I cannot but take notice of and *declaim* against.

And now I have answered the most *considerable Objections* that might be raised against this Discourse: and herein I am sorry thus to put *Arguments* into the mouths of unlearned *Empericks*, to contend with, or upbraid the *Learned*: but believe me, it is not my *unkindness* to you, or upon the score of *emulation*, to lessen the fame and esteem of other *Professors* of different Practice with my self: but it is the *general cause* and interest of this *Faculty* I plead for,
and

and future welfare of all ingenious and industrious *Physicians* that shall succeed us; which ingageth me to provoke you to a serious *consideration* of this Matter; whether you ought to countenance and applaud, immitate and restore the *Antient Practice* of the great *Patrons* of this Art; and whether you are not obliged in point of *knowledge*, and faithful *discharge* of your *Duty*, to decline that idle invention of *Pen Practice*, which certainly will debase and enthral this most Learned and Noble Art.

*Non me-
am, sed
Medicina
causam
ago.*

And in regard the Cause in hand is very *weighty*; the Party seemingly thus opposed, very numerous and considerable; (but rightly understood, the cause is theirs too) the *common Opinion* of the People *præpossessed* and *ingaged* against us, by late *custom* and false *suggestions* of our Adversaries: it behoves me therefore to play at *sharp* with you, and I am forced to be something more *severe* in expressions, than my common stile of Writing, and natural inclination: for as much as *blunt Reasons*, though invincibly strong, will not prevail or make impression, if an *edge* be not put

upon them ; the *smart* whereof may raise in you a quick sense, and urgent consideration of this matter, as an *important concern*.

If men of *Reason*, honest *Principles*, and true *Friends* to this Science, do but reflect back and see how strangely and irrationally the most *considerable* and *weightiest* part of Physick, hath been *alienated* and *separated* from the Professors, (now *absurdly* challenged as the *right* and *interest* of others) it cannot but *incense* him who hath a true *sense* of the mischief this innovation hath bred, and the many *inconveniences* that springs from thence.

I would not have any think that the design of this Discourse was laid to *reproach* and *decry* a learned Party *dignified* in this Faculty, (whom I shall always respect as such) thereby to set up our selves of another *different Practice*, and eminently to *separate* from them : but the intention and aim herein is, the *improvement* of this Science, and *securing* it from being *prophaned* and *abused* ; the restoring of the *antient* *reverend esteem*, *influence* and *power* of the Professors ; their unanimous *concurrence*

currence and *cordate* adherence to one another, in breaking the snare of a *pernicious novel custom*; the *exclusion* of all *mechanick* and *illegal* traspassers, and to repair the breaches that have been made upon this Profession.

All which cannot otherwise be effected, then by settling a *uniformity* of *Practice* upon the *old Foundation* and sound bottom of our renowned *Pharmacopæian Predecessors*: to be active and diligent in the preparation of most excellent Medicines, so *elaborated* and *contrived*, as may far exceed the vulgar *Shop Medicines*, and the trivial *Recipe's* scattered in all places; and to lay up such noble *Arcanums* in your own *Repository*. Then will you possess a *treasure* of greater value then *Silver* or *Gold*; with which you will purchase *honour*, lasting *credit*, and deserved *esteem*, and be *courted* by the greatest of men: then will you be *absolute Masters* of the *Pharmaceutick Art*, and *sovereign Doctors* of *Physick*; then shall all the *Professors* be free and open to another; and their choicest *Experiments* communicated; having this *security*, that they shall not be *prophaned* and *abused* by *Aliens*,

but safely repositèd and preservèd amongst the *Sons of Art*. By this means, and this way only, shall the Ancient *fame* and *credit* be restorèd to the Professors, this *Science flourish* and *improve* to admiration, and the great advantage of the *Sick*.

This new mode of *Prescribing*, was that which made the great *gap*, and laid open this Faculty to all *mechanick Invaders*, who ever since have been creeping in, but of late years more then ever: and those with whom you have intrusted the *secrets* of your *Art*, do now deride and betray you, *usurpe* your *function*, and *divide* with you: and having gotten the *Keys*, do let you in, or keep you out at their pleasure.

I am ashamed our *Professors* should thus *degenerate* from the *independent* entire Practice of *Hippocrates* and *Galen*, their *Patrons*: who (were they alive) would blush at your *folly*, to see how you have managed such *opportunities* and *advantages* they had left you, to advance this Science above the reach of all *illegal* and *illiterate abusers* of it; and to fence it strongly from the *invasion* of all those that are not of the *Æsculapian Family*:

Family: instead whereof you have suffered it to be *captivated* and laid *waste*; and do participate with the *Invaders*. If this be well done, I dare appeal to every of you as a Judge.

Now *Gentlemen* of this *Gown*; if you will do your selves *right*, if you will be *Friends* to your Successors, and *Repairers* of the *breaches* that have been made upon this *Profession*; you will use the *Pen* less, and the Instruments of *Pharmacy* more: you will have a greater regard for the *Pharmacopæian Physician*, your *elder Brother*, the most *skilful*, and most *hopeful* Son of this *Art*. You will return to the *Primitive Practice*, and stand firm upon that Foundation on which our *Science* is built. *Pharmaceutick Tryals* and *Experiments* in *Medicines*, was that which first planted the *Art of Healing*: and this was done by the hands of those ancient *Worthies*, whom you own as *Patterns* and *Patrons*; and yet through *pride*, *idleness*, or both, the example of their endeavors have not been followed in this latter Age, but have exchanged that most *rational* and *profitable* way of improvement, for a strange *imprudent* inventi-

Chr. Lang.
Curios.
Med.
pag. 145.

on; that no way contributes knowledg, but is a check and *Remora* to the proficiency of the Medical Science. The consideration whereof made *Langius* complain : *Sed hoc saltem silentio non transmittendum existimamus ; pessimè illos de bono publico meritos, qui primi hanc summè arduam arma medica conficiendi disciplinam à medicina avulserunt, & servus suis unicè commiserunt, &c.*

No man ever was a good *Painter*, but he that oft had used the Pencil : Books may initiate and qualifie for a more ready applying to business ; but working makes an *Artist* : Operation and tryals in Medicines makes a compleat *Pharmacopæian* : And he that is not thus expert, is very unfit to appoint a Medicine, as the frequent errors of *Prescripts* do plainly shew.

And for as much as, the mystery of curing lies in the compleat knowledge of *Pharmacy*, (as appears page 85, 86, 90,) then he that is not a *Pharmacopæian*, is but half a *Physician*, and the worst half : for the *Pharmaceutick* knowledg excells all the rest as most useful and safe in curing : and if a *Physician* may be allowed some abatement in knowledge,

ledge, and pass *currant*; much better it is that he wants weight in any part of this *Science*, than in the *Pharmaceutick*; this being the greatest requisite to constitute a good Physician, and render him most *serviceable* to the Sick; as I might set forth at large; but I must draw to a *Conclusion*, being called off this *Work*.

Hence it plainly and undeniably appears through the whole Discourse: that, not to be *skilful* and *expert* in the *manual preparation* of Medicines, is a *great* and *absurd deficiency* in a Physician: not to be privy to all that appertains to any Medicine *exhibited* to a Patient, is very *ridiculous* in the *custom*, is very *uncertain* in the *designment*, is very *dangerous*, & oft *pernicious* to the Sick: and therefore against all *reason* it is, that Medicines should be *separated* from the Physician, as a *distinct charge* and *business*; when indeed the *preparation* of Medicines is the τὸ ἔργον, the main *business*, the chief *Office* and principal *Duty* of a Physician. And here was his *rise*, and this it was that did first *constitute* and make him a Physician; and here he ought to continue in this
excel-

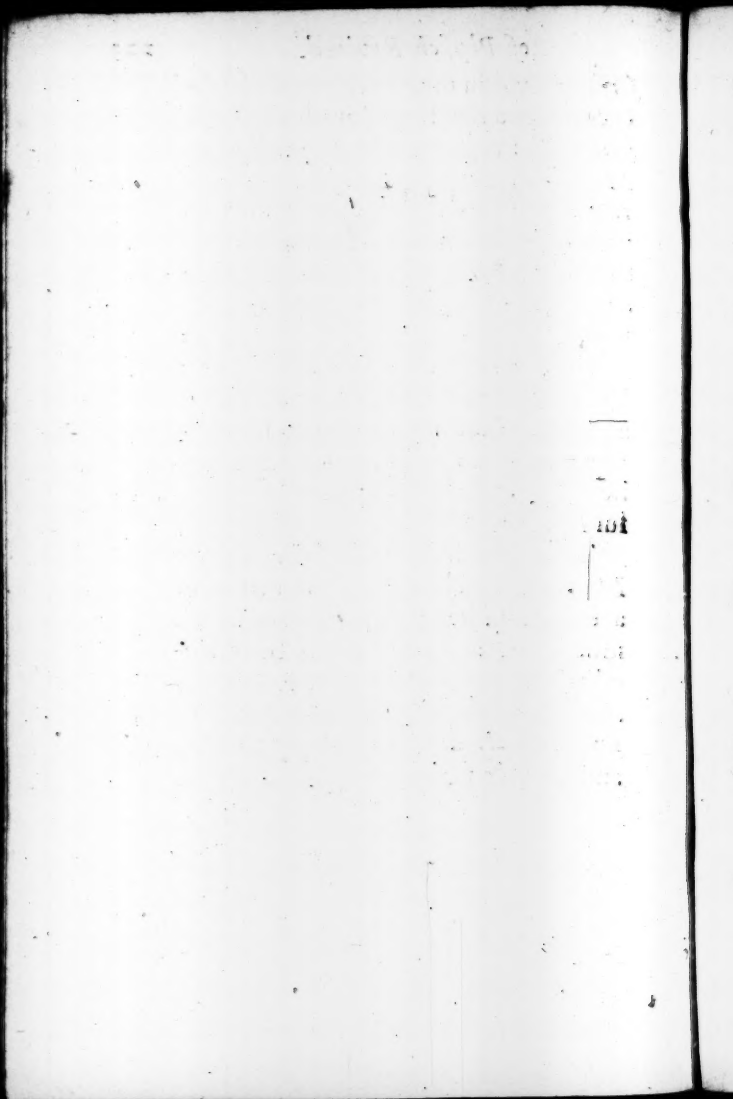
— excellent employment, trying and searching out the *vertues* and *properties* of *Naturals*, by various *preparations* and *trials*, and *probation* in use: that from hence, by *ocular* inspection, and *manual* tractation, which daily brings in a considerable improvement of knowledge; we may hereby arrive at more *certain* and *solid* judgment in this our Art, then hitherto we have, by trusting and relying upon *tradition* and *substitutes*: both which are great *enemies* to the *Proficiency* and *Compleatment* of our Science. And that *Physician* who departs from the *primitive Practice*, for a new *fangle* and *fashion* of *Prescribing*; he deserts the most *Philosophical* & *best* part of this Profession; he goes out of himself, he *degenerates* from a *complete Physician*, and you may call him something else, or a *Physician in part*.

Quercetan upon this Question, *An medicum deceat φαρμακοποιεω?* determines severely, and *reproves* those *Physicians* that *reject* the *preparing* of *Medicines*, as not belonging to them, but assign this work to others. And our *Modern Physicians*, although most of them were led away by the present custom of *Prescribing*;

scribing; yet in their Writings do highly commend that Physician who is *industrious* and *expert* in the *preparation* of *Medicines*, and does give great encouragement to that undertaking: From whence it seems very strange to me, that *Physicians* being convinced of the *excellency* of *Medicines* prepared by *Physicians*, and sensible of the *injuries* and *miscarriages* that attend the other: Yet the custom of *Prescribing* is held up and maintained by Practice, (and sinister ends) but I wou'd fain see if it could be supported and warranted by powerful *Reasons*.

Therefore if any *Professor* in the *Mode* of novel Practice; will make out a Plea, and defend *Prescribing* with a sober Pen, as a custom fit to be retained; contrary to the *Primitive Constitution* and *Foundation* of this Science: I shall *freely* and *fairly* reply to him, and exhibit a farther *Charge*.

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